THE MISSIONARY
HERALD
AT HOME AND ABROAD

AUGUST 1939

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Leonard Outerbridge is Executive Secretary of the Missions Council. Roderick Scott is a professor in Fukien Christian University, Foochow, China, and is now on furlough. Fred Brownlee is General Secretary of the American Missionary Association Division of the Board of Home Missions. Edward Capen, Dean of the Kennedy School of Missions, is Assistant Recording Secretary of the American Board. Dorothy Cushing is Associate Secretary in the Editorial and Publicity Department of the American Board, in which department G. H. Knapp is Assistant. Robert Chandler, who has been Acting Secretary for China in the Foreign Department of the American Board during the last two years, returns to Tientsin, China, in the autumn. Charles Gerlinger is pastor at Sioux Falls, South Dakota. John Scotford is Associate Editor of the MISSIONARY HERALD.

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At Home and Abroad

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Congregational and Christian Churches
Continuing the *American Missionary* and the
Missionary Herald

Vol. CXXXV **AUGUST, 1939** **No. 8**

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OUR COVER

reproduces the appealing new poster which the Church Committee for China Relief, of 105 East 22d Street, New York City, will use in its nation-wide campaign to help save lives and alleviate suffering among millions of destitute children and adults in China.

Mrs. Leonobel Jacobs, distinguished American artist who contributed this poster to the Church Committee, has lived in China and has painted the world's leading authors and statesmen. She is well known in New York, Boston, and the Pacific Coast cities.

Conserving A Great Tradition

By Leonard M. Outerbridge

A NEW publication plan, having significance for our entire denominational work and for our world-wide fellowship, will begin September 1, when the MISSIONARY HERALD will appear in a new handy-volume size, published in cooperation with twenty State Conference Papers.

This step forward perpetuates the great tradition and service of the magazine and strengthens the service rendered by the State Papers.

To have one or the other of these coöperating periodicals come each month into the homes of hundreds of thousands of members of our denomination is the task and program of the new MISSIONARY HERALD.

It will continue to be a 48-page magazine with cover. It will be published monthly during the months September to June. The subscription price is reduced to 25 cents per year, which places it within the reach of every member of every church.

Through no other means is there available so comprehensive a survey of the working-plans of the Congregational Christian Churches as that which is brought to our church family by these coöperating periodicals.

It will interest many of our readers to know that the MISSIONARY HERALD is the oldest magazine in the United States with a continuous history: we are now publishing the 135th annual volume. For many years it was published in a smaller page size without advertising.

The decision to return to a smaller page size is in order that the magazine may be published in identical format with the twenty State Conference Papers already mentioned, making it possible for the central section of 32 pages to be printed in such a way that it can serve as the central pages of both the MISSIONARY HERALD and the State Papers.

The MISSIONARY HERALD will continue as a separate entity in itself, with 48 pages of missionary achievement at home and abroad. The State Conference Papers coöperating in this plan will carry either on their front cover or at their editorial masthead the indication that the magazine is "published in coöperation with the MISSIONARY HERALD."

The State Conference Papers will also have 48 pages. The 16 outside pages will be different in each state, portraying local news of the churches within the Conference, and the central 32 pages will be identical with the similar pages of the MISSIONARY HERALD.

Since January, 1937, the Missions Council has coöperated with fifteen State Conferences in the publication of their State Papers, with half of the content being common to all states and containing pictures and articles descriptive of our missionary work. During this period the circulation of these fifteen State Papers has grown from 15,000 to 35,000.

The changed format of the MISSIONARY HERALD demonstrates the closest relationship between its national edition and the State Conference Papers.

Five additional states are joining in this new plan, so that the combined circulation of the MISSIONARY HERALD and the State Conference Papers through this coöperative effort will begin in September with 55,000 paid subscriptions.

The national edition will be sent to all of the present subscribers of the MISSIONARY HERALD. Full credit will be given to those who have paid their subscriptions on a former basis. The Business Agent will carefully calculate the amount due each subscriber after mailing the August issue, and will automatically extend each paid subscription in accordance with the balance in hand.

For instance, those who have paid their subscription in clubs of five at $1.00 a year for each member, and who renewed their subscriptions only three months ago, and who have nine months' credit, or the equivalent of 75 cents of their subscription unexpended, would receive an extension of their subscription for three years at 25 cents a year. In the case of a subscriber who had renewed nine months ago and who has 25 cents of his subscription unexpended, an extension to the subscription for one year would be made.

Every effort will be made to give each subscriber on the former basis full value for all unexpired portions of their subscription. Advice of the credit given and date of extension of subscription will be forwarded to each subscriber by Mr. Harvey L. Meeken, Business Agent, 14 Beacon Street, Boston.

Our Seminaries and the Study of Missions

By Roderick Scott

THE Church is the center of the Christian enterprise.

A church has never come out of a college or hospital, but many a hospital or college has come from a church.

It is therefore natural that a returning missionary should look critically at the church's leadership.

And a splendid leadership, by and large, this missionary finds it to be. It is wonderful that with the increasing burdens thrown upon the ministry as men begin to see that Christianity is not a private concern or one sociological factor among many but a *movement* with a responsibility for civilization which must both answer for its sins of omission or transgression and work out the present problems of society—

Wonderful, I say, that so many of our best youth are willing to enter it, and so many sons of ministers and missionaries.

A splendid group I find them, I repeat, by and large; but the group seems to me to be defective at one point—its missionary perspective.*

I do not mean that the young ministers do not believe in missions; I mean that their perspective and the perspective of their training schools is at fault.

I mean that they do not understand missions. They think that missions is something that belongs to missionaries, not to other Christians. They are not conscious of the world Christian community.

The tendency of the minister is to think of missions as something that belongs to a program, to be cared for on Friday or on the third Sunday in Lent, or by the missionary committee—not as something inherent in the Christian attitude.

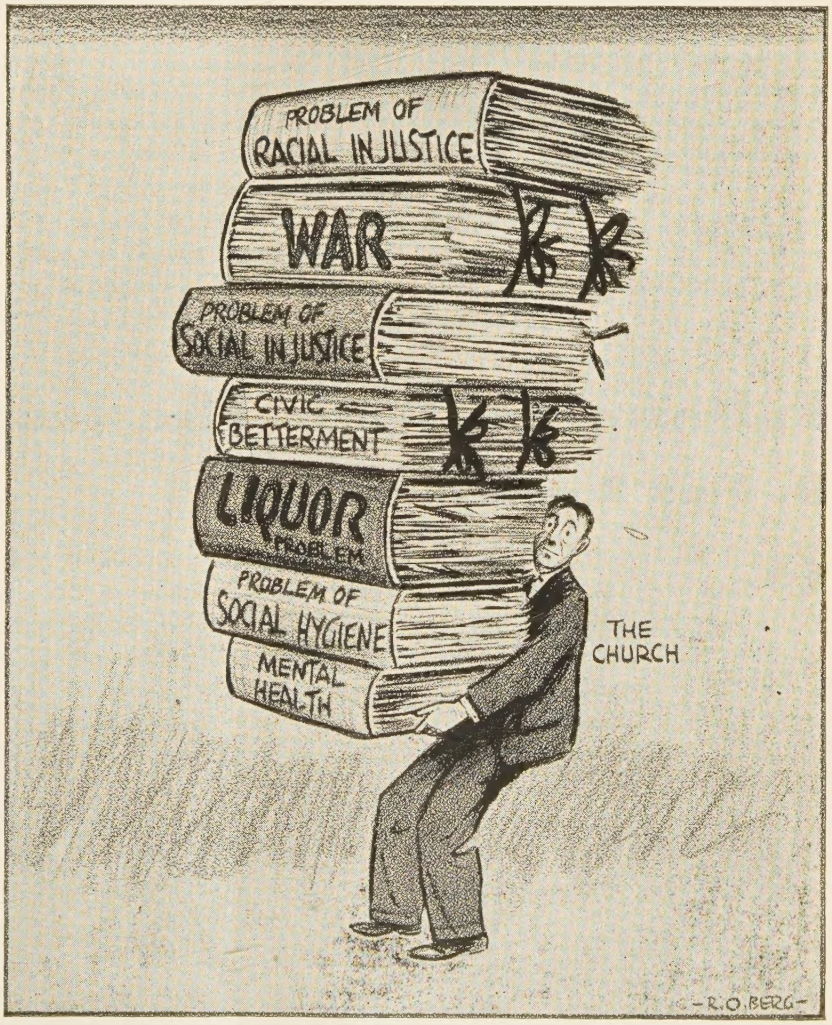
The world-mission is inherent in the very nature of Christianity, declared the Madras Findings.

In seminaries Missions may be taught as comparative religion—that is, as a subject quite unrelated to the American scene! (Research in religions is a subject proper to universities.)

Missions also may be taught as Mission Problems—but this is rightly the concern of missionaries; if they find here and there a minister enlightened as to *their* problems they can but give thanks.

Church history may be taught without reference to the history of Missions.

Why?



"The increasing burdens thrown upon the ministry as men see that Christianity is a movement which . . . must work out the present problems of society"

*If this article is full of generalizations they are not meant to be hasty or lacking in sympathy with the obstacles encountered by ministers and seminaries in realizing their ideals.

Why should the missionary work of Columba or Augustine be included in church history and *not* the missionary work of Adoniram Judson and Arthur Smith?

Secular schools also take this compartmental view of history: the place of Christianity in influencing the first centuries of the Christian era is freely acknowledged by teachers of history; it is ignored in the history of later centuries. Examine the current texts in American history: one would think that America had "just growed"—the Christian backgrounds of democracy and science are completely ignored.

This whole field of Christianity's criticism and fertilization of alien cultures calls loudly for study, especially now that some cultures are turning the tables and challenging Christianity.

The Madras Conference passed over the subject.

Again, we are told that our people will give money for peace as more immediately practical than Missions—what of the century-old service of missions in the cause of peace?

The writer is not pleading for a curriculum, however, but for an attitude. He is familiar with the Chinese liberal arts college, not with the American Protestant seminary. But one suggestion might be permitted by way of illustration.

Suppose the subject of study in a seminar were Islam; the theologian is called in; Islam is a culture —the expert on Islamics must not be absent; the church-and-mission historian—one man not two—makes his contribution. But there is still something lacking: a critical examination of Missions to Moslems is needed to crown the study of Islam for the young minister—or missionary.

This suggests another neglected obligation of the seminary: the critical examination of the prevailing Philosophy of Missions. The Philosophy of Missions is another joint seminar, of five groups: the ministerial and missionary candidates; the faculty; the local ministry; the local college teachers of the philosophy of society—they are all concerned in the remaking of human nature!

I repeat that I am pleading for an attitude, a reorientation, a *weltanschauung*, a change of mind in the faculty and administration, to do this new *thing* without leaving the rest undone. I am not pleading for new teachers, nor for any diminution of the present program.

It is reported that a certain post-Madras seminary conference proposed to have a professor of ecumenicity. That would defeat the whole cause of ecumenicity. Imagine having a professor of honesty!

When Missions becomes something people *think*, it will be something they *do*. If it is only something to be done, it will be neither thought nor done.

If one could not be a Christian unless one was missionary-minded (rather a good test for church membership) we should perhaps have fewer Christians, but—

Fellowship With The Isolated

By Fred Brownlee

ONE's feeling of isolation on a thinly populated Indian reservation is very different from his sense of isolation in crowded New York City. I have experienced both and I prefer the former. One can be dreadfully alone with people all around him.

He can have an inspiring sense of belonging with only the wide expanse of clouds above and unmeasured miles of earth around. Nevertheless, the man of the prairie as well as the man of the city craves human fellowship.

I wonder if the difference in one's sense of loneliness in each situation is not due to the fact that one can live for ten years in New York and not know the people with whom he rides in the same elevator every day; whereas when two persons meet on a prairie they take each other in at once and are ready to share food, shelter, and ideas.

All I know is that there was real fellowship among the Indians who had come from their isolation to attend the recent meeting of the Dakota Association of Indian Congregational Churches at the Buffalo Church which stands all alone on a cactus desert twenty-five miles from Eagle Butte, the nearest railroad station.

To the front and right of the church is a cemetery. To the rear is the parsonage, the only house to be seen for miles. Except when conferences are in session, more people lie buried in the cemetery than one sees in the neighborhood of the Buffalo Church in a week.

Sometimes our city churches are afraid to invite the Association—they are fearful about entertaining the delegates.

Eighty came to the meeting of the Dakota Association, an average of four from a church. The parsonage has two and a half rooms. In it live the pastor and his wife, their daughter and her husband, and

two grandchildren. Is it Indian bravery or Indian hospitality that invites eighty guests under such circumstances?

Fortunately, the Indians bring their own tents, bedding, cooking utensils, and food with them. Few come in wagons any more, but some have model T's that would take prizes in Mr. Ford's museum.

But the pastor had to make ready for their coming. Cacti had to be hoed and raked into heaps before the guests could stake their tents, spread their beds, build their fires, and set their earthen tables. Water had to be brought in barrels from the spring a mile and a half away. Latrines had to be built. Lamps had to be gotten for the night meetings.

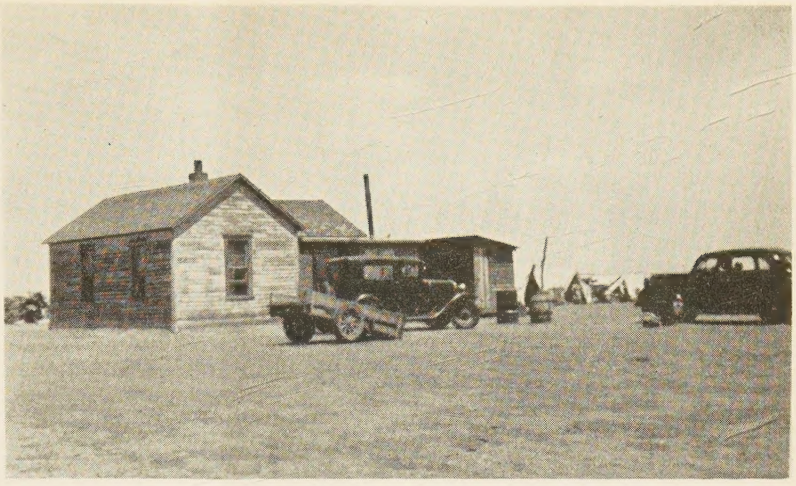
All of this was done with such ease and grace by the Reverend Thomas Blueyes and his family that one would suppose that such matters are daily affairs.

Last winter Mr. Blueyes was seriously ill. It was the fourth time he had been at death's door. He was so grateful to be restored to health and strength that he made us all his guests for dinner one noon.

We sat on the ground in a semicircle while generous portions of soup, beef, corn, coffee, pie, and cake were served. That alone bound us in a fellowship that no dinner in a New York restaurant or hotel can give. Does the secret lie in the elemental nature of it all?

Our Indian friends love to sing, are fond of Bible study, and are devout in prayer. They begin and close not only each session with song and prayer, but also every division of every session.

And they sing! It makes one profoundly grateful that Stephen Riggs and Thomas Williamson reduced their language to writing and translated the great hymns and the Bible for them. The most animated sessions were those during which



The parsonage at Buffalo that entertained 80 people

Mr. Benedict Blackhoop and Mr. Hertz led in Bible study. Everyone was awake, eager, and responsive.

All the while the meetings sparkled with wit and humor. Those who think Indians are always sober-minded don't know them. They get the point of a story as quickly as anyone, and they laugh out loud.

To be sure, they are slow at taking white men in. There is a reason. Until they take you in or are sure you are "simpatico," as the Puerto Ricans say, they are past masters at freezing you, and are quite willing to leave you to judge for yourself how serious they are.

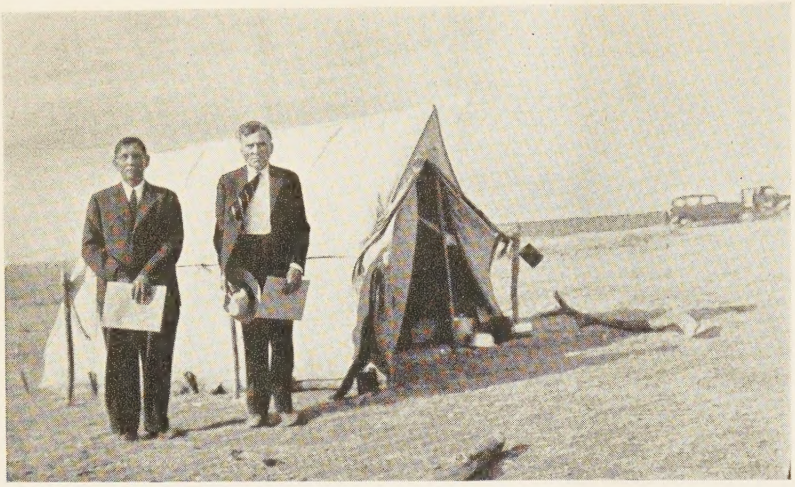
Such was not the case at the Buffalo Church meetings. The fellowship was interracial and as genuine as it was natural.

Our Indian friends have a feeling that the white man is prejudiced against them. They said so in so many words. To begin with, they know that the white man dispossessed them and drove them to the reservations. They know that treaties have been broken and promises not kept.

"The white people get the best chances and have the best jobs. They want to hold the Indian down, keep him back. All of this keeps the Indian from taking his rightful place in society."

The white man cannot prove the contrary by argument. It is not a

Meals were eaten on the treeless and boundless prairie



Rev. Truby Ironmoccasin and Rev. Thomas Blueyes receive their certificates of recognition for long years of faithful service

matter of logic, but of genuine fellowship and honest-to-goodness deeds. Fortunately, our missionaries did this so well that they are worshipped almost as if they had been saints. The names Riggs and Hall and Reed are sacred.

•

However, there is something more than the sense of having been wronged and the feeling that they are discriminated against which keeps our Indian friends worried. Their economic plight is terrible. They have been urged to farm, but why farm when one must sell or kill his cattle for lack of feed? Why farm when it never rains? Why farm when grasshoppers eat the grain which the early spring rains encouraged to grow?

As it is, most of the Indians are on relief and many of the white people have deserted their tax and mortgage burdened farms. Perhaps some places must be abandoned forever. Irrigation can be brought to other places.

Meanwhile, not knowing what to do or where to turn, the Indians of South Dakota will continue in small communities along the rivers and creeks, eking out a living as best they can and hoping that the N. Y. A., P. W. A., W. P. A. and other letter combinations of the alphabet will find ways and means to keep them from starving.

Under such circumstances our Indian churches must continue to be scattered and small. In the aggregate, however, they do not make a bad showing. The total attendance of all the churches on a regular Sunday recently was 440. This, out of a membership of 1000, is not so bad, particularly when one considers the handicaps incident to church attendance in the Indian country.

And we must always remember that with the Indians, as with all people, the church is the chief inspirer of faith, hope, and love. These qualities keep up morale on the darkest days and tide over the periods of greatest stress and uncertainty.

But our Indian churches must become more than preaching, praying, and singing stations. While man does not live by bread alone, surely he cannot live without bread. Our churches, which have such a hold on the affections and spiritual aspirations of their members, must also concern themselves with the bread problem.

Through the techniques of cooperation they must learn to pool their individual holdings and abilities for the good of all. There must be fellowship in farming as well as in religion. The days of the isolated, independent farm are doomed, along with the days of other forms of "rugged individualism."

All of this is first, last, and always a matter of education. Our ministers must become as good teachers as they are preachers, as good farmers as they are pastors, as good learners as they are singers, as good doers as they are prayers.

"Do what you can to make teachers out of our Indian preachers," was Father Hall's parting word to me. "Jesus was primarily a teacher. So was Paul. We need a teaching ministry out here more than anything else."

•

The most memorable session of the Association meetings was the conferring of certificates of recognition on three noble men who have reached retirement age: The Reverend Truby Ironmoccasin, The Reverend Benedict Blackhoop, and The Reverend Thomas Blueyes. Mr. Blackhoop had to leave before this service, so we were unable to have him in the picture with the other two men. The certificates read:

"The American Missionary Association takes pride in recognizing the long, honorable, faithful, and useful services of The Reverend ....., a minister among his own people, a follower of Jesus, a builder of God's Kingdom on earth."

Capen and Kennedy

"God bless you and Kennedy!" In these words at the closing luncheon of the Kennedy School of Missions on May 22, did Dean Edward Capen turn over the responsibility he had borne for over twenty-eight years to Dean Elect Malcolm Pitt.

The brain child of President Mackenzie of Hartford Seminary and the Seminary Faculty, the School sprang into full life twenty-eight years ago, like Pallas Athene fully armed, but for service, not for war, and Edward Capen was asked to see that it was well started on its independent career.

First called the Hartford School of Missions, its name was changed after the generous gift from Mrs. John Stewart Kennedy; its first faculty was composed, in addition to President and Dean, of Professors Macdonald, Jacobus, Gillett, and Geer.

CURRICULUM

The Muslim Department was conducted by "the unmatched triumvirate," Drs. Macdonald and Worrell, and Mr. Ananikian—who later was called home to Damascus and died there. They were supplemented by members of the faculties of the Seminary, School of Religious Pedagogy, Trinity College, and Oberlin, by a pastor, three physicians and by Board secretaries.

These secretaries included in the early years: Patton of the American Board, Franklin and Lerrigo of the Baptist, Halsey and Speer of the Presbyterian, Watson of the United Presbyterian, Chamberlain of the Dutch Reformed, and Wolf of the General Synod of the Lutheran Church.

The India Department was begun by Dr. Neeld. In 1914 Dr. J. P. Jones, missionary of the American Board, was called as a regular professor. After his sudden death two years later Dr. Justin E. Abbott and Dr. Henry Fairbank lectured on India, and the department was staffed by such men as Dr. Robert A. Hume, Rev. David S. Herrick, and twice by Dr. J. J. Banninga, leader in the movement for church union in India.

For China it had Dr. Bergen, head of the Arts Department at Shantung Christian University, and Bishop Roots—until the coming of Dr. Lewis Hodous, now recognized as one of the great Sinalogues of the Western world.

Africa was early cared for by the late Dr. Karl Kumm and by Professor Donohugh. For two years that department has had the valuable services of Professor Groves, and it looks forward to the arrival in September of Dr. Edwin W. Smith, a well known authority on Africa.

The School recognized the importance of Latin America a year before the Committee on Coöperation in that area was organized. Dr. J. B. Rodgers, of Brazil lectured. Dr. Inman, Dr. Orts-Gonzalez, Mr. Rembao, and preëminently Dr. Paul, gave courses.

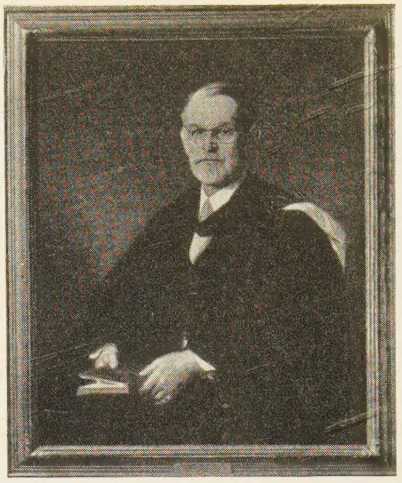
Care of Health courses, first begun by leading Hartford physicians, are now in the capable hands of Dr. Eleanor Calverley.

Business Methods instruction was begun by Dean Capen's classmate, Dr. Fiske of Oberlin.

Missionary Practice—social and religious work among foreign speaking peoples—was initiated by Mrs. Platt (then Mrs. Labaree) and was of great value.

Two professorships have cared for the sociological and ethnological preparation needed by the missionary.

Rural Reconstruction has been emphasized in missionary circles of recent years. Miss Mabel Carney of Teachers' College, Columbia



This portrait of Dr. Capen, the first dean of the Kennedy School of Missions was unveiled at the Commencement luncheon of the School in May. It was painted by Mr. Harold Green of Hartford

University has made a most valuable contribution to the educational phase of rural work, and next year Dr. Mason Olcott of India will share in this preparation (Dr. Olcott is in the group pictured on page 291 of our July issue). A basis of coöperation with the Graduate School of Agriculture at Cornell has been worked out.

Phonetics and Linguistics have from the very start been regarded as essentials in training missionaries. Dr. Paul cares for this field with much efficiency.

STUDENTS

"Is it any wonder?" exclaimed Dean Capen at the luncheon, "that such facilities have attracted to Hartford workers of no fewer than sixty mission boards of the United States, Canada, England and the Continent?

"The regular students have numbered just under 900. If to these are added a few special students and students in Seminary and School of Religious Education who have elected courses in the School of Missions, it may be said that no fewer than a thousand missionaries have come under the influence of Hart-

ford in the last twenty-eight years.

"And it is not only the numbers that are significant. Equally gratifying are testimonies as to results.

"Dr. Loram of Yale, three years ago wrote that, not once or twice, but scores of times in his visits to mission fields, when he found an unusually fine piece of work he learned that the missionary had been trained in Hartford.

"Professor Hodous visited Eastern Asia a few years ago, and reported that many, if not most, of the key positions in China and Japan were filled by men and women from one of the three Hartford Schools.

"And what a galaxy of missionary stars have visited Hartford! . . . It has been the Mecca to which a goodly proportion of leaders in missionary work have come.

"For years under the lead of Dr. Mackenzie the cause of Special Missionary Preparation made steady progress. More and more it won the approval of mission administrators. Then, with the depression following the World War, the financial problems of the boards became more serious, personnel secretaries were dropped, other leaders died or retired and a new generation "that knew not Joseph" arose, and there was a reaction.

"Then came the recent Madras Conference, and the leaders of the younger and the older churches adopted recommendations which embodied what Hartford has been standing for these last twenty-eight years. This means that Dean Pitt will have the backing of Madras, just as the faculty of a quarter of a century ago had that of Edinburgh."

DEAN CAPEN'S PERSONAL MESSAGE

"One of the privileges of the position as Dean of the School of Missions has been fellowship with Board secretaries. Several long trips were made years ago, and more recently annual trips to the nearby boards and contacts at the Foreign Missions Conference have served this purpose.

"I cannot refrain from naming over some of the giants of a generation ago, who became warm friends: Dr. Willingham of the Southern Baptists; Dr. Ray; Bishop Lambuth and Bishop Oldham of the Methodist Church; Principal O'Meara and Canon Gould in Canada and Dr. Mackay; Dr. Bartholomew of the Reformed Church in the United States; Dr. W. I. Chamberlain of the Reformed Church in America. . . .

"Coming nearer home, Drs. Barton and Strong of the American Board we all knew as loyal trustees of this institution. Dr. Barton's massive leadership and Dr. Strong's winsome and humorous personality will never be forgotten. Dr. Frank K. Sanders did a notable piece of work as Director of the Board of Missionary Preparation. All had certain things in common—their sheer intellectual ability, their devotion to the work of foreign missions, and their consecration to their Master.

* * *

"And now the good ship Kennedy is soon to have a new first officer. The captain remains and will, I hope, hold his command for many years, but the first officer is about to step down from the bridge and become a passenger.

"For more than twenty-eight years I have given of my best to dear old Kennedy. I have not been able to do all I had hoped to do. For ten years health has hampered my efforts, but I have tried to do what I could.

"Kennedy has been to Mrs. Capen and me as our child. We shall never fail to love it and be willing to serve it in any way we can. May the next quarter-century witness greater achievements than the last."

SEVEN-VOLUME REPORT OF MADRAS INTERNATIONAL MISSIONARY COUNCIL READY IN SEPTEMBER

This contains not only the findings and principal addresses of the meetings, but also carries the discussions one stage further through articles by the Conference experts on the vitally important subjects discussed. It will doubtless form the basis of the work of many study groups and of many missionary addresses. Post-Madras meetings have demonstrated the deep interest of American churches in that epoch-making Conference.

The American Board has secured a limited number of sets of this Report which it is able to sell at a pre-publication price of $5.00 postpaid. Orders can be sent to Mr. Harvey L. Meeken, 14 Beacon Street, Boston, Massachusetts.

At Last We Have It!

By Fred Brownlee

On April 30 we dedicated Phillips Hall, a beautiful auditorium and community service hall for Lincoln Normal School at Marion, Alabama, and Dr. Henry C. McDowell, Director of Lincoln Academy at Kings Mountain, North Carolina, made an inspiring address.

For thirty-one years Miss Mary Phillips, a quiet, dignified, determined woman, had been the honored and beloved principal of Lincoln Normal School. She might have remained with the fashionable white girls' finishing school where she began to teach. Instead, she chose to cast in her lot with those who had been granted freedom from slavery—without the hope of an education.

A few struggling years, and then a letter—for lack of money the school would be closed at the end of the year. The parents begged Miss Phillips and her few teachers to stand by.

"We can't pay you anything, but we will share our food and wood with you so you won't starve and freeze."

They stayed. Later, the American Missionary Association was able to resume its appropriations. Miss Phillips became Mrs. Thompson, but continued as principal with her husband assisting in manual arts.

Only the Negroes had cared when Miss Phillips came to Marion. When she died, eleven years ago, white people also were in attendance at her funeral. Alumni and friends began a fund for a suitable memorial. With what they raised a small marble monument might have been purchased, but it would have grieved Mrs. Thompson to have a marble monument when the school was in dire need of so many things.

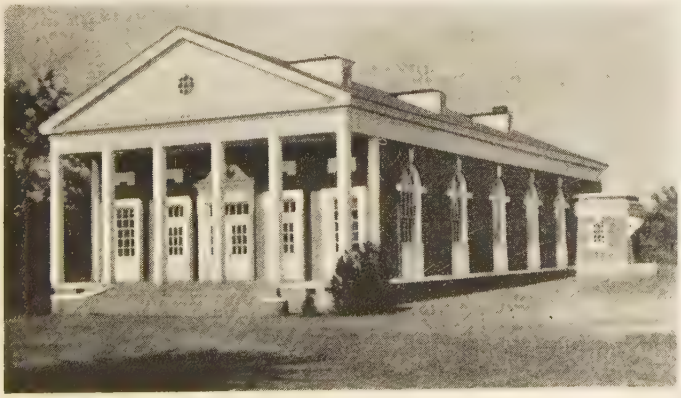
Finally the sale of a building in Montgomery made possible the money to build the auditorium and to enlarge and remodel the school buildings. Today the Negroes of Marion throw back their shoulders with justified pride and gratification.

•

Last September Mr. Wilfrid Gamble became principal. He acts like a Phillips. Those who knew Miss Phillips accepted him at once. He did his turn in finishing Phillips Hall. Experience in making his own way in life, with the unique training and personality contacts at New College, Columbia University, have prepared Mr. Gamble to carry forward the work along the lines of community service: working cooperatively with the people of both races; improving health conditions; helping in the making and keeping of better homes; providing wholesome recreation; encouraging the ministers of all denominations; securing opportunities to participate intelligently in civic life; laying the foundations for economic security through intelligent farming, skilled labor and coöperative credit.

Principal Gamble of Lincoln Normal School

State and county school officials coöperate with us in making the school free for the children and counselling with us. The County Health Department does the same. Our teachers are appreciated and encouraged. Lincoln Normal, the only high school for the twenty thousand Negroes in a county with a population of twenty-seven thousand, has an excellent chance to make real the goals projected by Mr. Gamble and his staff.



Phillips Hall, Lincoln Normal School

An Industry Started On A Hemp String

By Dorothy P. Cushing

A year ago these three young Indian women were among the discouraged unemployed; they now have positions as "aloe fibre" crafts teachers. Mrs. Long third from left. The plant is an aloe

To see dire need and be able to *start doing something* practical about it was the opportunity given young Mrs. Loy L. Long of Ahmednagar, India, when she returned to that land after her last furlough.

The Longs came to Ahmednagar about two years ago to find famine, fear and suffering everywhere. People crowded their verandah as they unpacked, asking for food, clothing—above all for jobs.

Mr. Long threw himself at once into famine relief work. As soon as she could get her two babies, Delmar Donald and Joan Margaret, onto a regular schedule Mrs. Long set herself to find a way out for the women whose plight wrung her heart.

One day as she rode her bicycle through the bazaar she noticed bullock carts stacked high with sisal hemp. Villagers were selling it to the local Mang outcastes for rope making. Sisal, called shaggy aloe or, "ambadi" plants, grows in abundance all over this part of India.

"There's something here! Somehow this should be utilized to help these people!"

Mrs. Long's mind fastened on that idea. She bought a cart load of hemp and resolved to experiment with it until she found the thing she was seeking.

"You are wasting your time, Edie," said some of her friends. "Sisal is good for nothing but rope making, and besides, only the lowest outcastes will touch it."

But this slender, blond young woman stubbornly persisted. When women came to her door asking for help she gave them a bunch of hemp with instructions to work until they had created something from it. Women of high castes came. Women of low castes came. **And not one refused to work with the fiber!**

"We experimented together, sharing ideas, and in less than a month we had discovered how to clean, dye, braid, spin and weave this hemp," reports Mrs. Long. Aided by some mechanical contrivances worked out by Mr. Long the women were soon turning out beautiful and salable articles ranging from purses, belts and serviette rings, to sandals, brushes and luncheon sets.

The Government Department of Industries sent down a fiber expert from Bombay to aid the Longs in their research. A dye expert helped them discover dyes that would produce fast colors.

Friends in Washington, D. C., had given the Longs $200 toward a much desired electric refrigerator. This money Mrs. Long used as her initial capital.

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"I doubt if many other two hundred dollars would serve as many people as this gift as it revolved and multiplied," she reports. "The work is now self-supporting but run on a non-profit basis. The women are paid by piece work and even the slowest are able to earn above an average wage.

"Pay day comes twice a month at which time a financial statement is given out. The workers are keenly interested in this. There is no

mission grant for our project and since the future is determined entirely by the demand for these articles, the women take great pains to produce flawless work."

Some of the enthusiastic customers of the fiber materials are Lady Maharaja Singh, Lady Tasker, Mrs. Vijaya Laxmi Pandit, sister of Jawaharlal Nehru, and India's first Woman Minister of Government. At last reports the women were making a luncheon set for Sarojini Naidu.

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This is one of the first successful attempts in India to utilize sisal for artistic crafts. Mrs. Long's skilled workers are much in demand as teachers and some have gone to other parts of India. Visitors come from far and near to see what she has accomplished and they include government officials, Congress leaders, missionaries and industrialists.

Mrs. Long is besieged to write articles and to make speeches, but she is too busy to do these and carry on her work.

True, she did speak at the Maharashtra section of the All India Women's Conference last fall and went as a delegate to the National Conference at Nagpur in December, an assembly that brought together India's greatest women.

Dashing down to Bombay she put on a special demonstration of her hemp work at the Bombay Presidency Crafts Exhibition, meeting there Lady Lumley, wife of the Governor of the Province, who later came to visit the work rooms in Ahmednagar and opened a fiber exhibition.

Take your choice! Articles made of sisal

The industry now employs between 55 and 60 people. Spinning and carpet weaving have been added and they are investigating the possibility of weaving coarse bagging material for transporting raw cotton. At present all villagers use bagging imported from Bengal. The Longs hope to make the weaving of this bagging a subsidiary industry for villagers in this area because it is a craft that the villagers could pursue during off seasons when there is no work in the fields.

Perhaps one of the most significant things about this project is that it has not simply been a means of providing a livelihood to suffering people, but the whole personality of the worker is developed through morning devotional services with singing, reading and prayer; through picnics and parties; through magazines, pictures and a phonograph; through the organization of the 18 single women in a Girl Guide troop and the mothers in a Community Club. As the mothers work during the day their babies are cared for in the creche.

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In addition to running this thriving child of her ingenuity, Edna Long teaches three classes a week at the Ahmednagar Girls' High School, supervises a baby welfare center and looks out for her own two small and exceedingly lively youngsters—not to mention Loy Long, Husband.

Needed—one victrola in North China. Please correspond with Harvey L. Meeken, 14 Beacon St., Boston, Mass.

More in the China Record

July, 1938-June, 1939

By Robert E. Chandler

GENERAL

In the fields of the American Board Missions the situation as to Japanese military occupation, is the same as one year ago. All of the *North China* stations have been occupied. *Foochow* has not been invaded by troops as yet (up to June 30), but has been terribly bombed from the air. *Shaowu*, in its seclusion, is a true "city of refuge." In all sections Christian work has gone on with surprising stability and vigor. This is true even in the many institutions which have been moved.

CANTON

Union Normal and Middle School, the only institution in which the American Board is directly interested, has continued its work on the Portuguese island of Macao. Miss F. L. Liu is the enterprising and effective principal, and she has over 500 pupils. *Edna Lowrey* got back on August 29th, and went to work in Macao immediately.

FOOCHOW MISSION

After the bombings of early July, Foochow City and neighborhood had a long period of peacefulness. On November 1st and 2nd there was a great scare, since a small number of Japanese marines were landed. At this time more schools moved inland—some had returned to Foochow sites after having partly moved out in the spring. But it became evident that if moving was to be done—and that was a firm government policy—it would have to be accomplished before actual invasion.

Commencing in March, the air raids and bombings were resumed, and they were frequent and very severe through June. By this time all schools of high school grade, and even some elementary schools, had moved out to points of varying distance from the city. It was still not expected by our missionaries in Foochow that the Japanese would find it worth while to attempt actual invasion, but late in June, the Japanese authorities announced their purpose to occupy it. (Developments up to the time of going to press will be summarized at the end of this article.)

Foochow. With an unusually depleted staff of missionaries, the American Board work has gone persistently on. With courage the Chinese and Americans meet the dismaying situations, and there is eagerness for all things religious. Fukien Christian University had moved in May up to Shaowu. Union High School continued in its busy work through summer and fall, with more students than ever, and even some girls in the elementary school. The Principal, Dr. C. T. Yang, heads also the Union Theological Seminary, and Fukien Rural Church Extension. Union High moved to Mintsing, a Methodist station, in April. Its main building was destroyed by bombing on June 30. Foochow College had moved some of its classes back and forth. It finally settled down in Ingtai. The Principal, Donald Hsüeh, and Mrs. Hsüeh, were doing valiant work for the college in America, while the school itself was conducted by the Chinese Dean, Mr. Nga. Union Kindergarten Training School moved in November to Yangkow, an interior town where both the Methodist and the American Board missions have work. It had a record enrollment. Orlinda Childs Pierce Memorial School for Girls (Wenshan) stayed perhaps longest, and enjoyed its beautiful new building. They moved, however, in April, and also to Ingtai. The Willis F. Pierce Memorial Hospital (Union) has continued its splendid work. The building has the reputation of being the safest place in Foochow City.

Missionary staff of station (June 30th, 1939): *Susan E. Armstrong, Hazel M. Atwood, Rev. and Mrs. Brewster Bingham, Mr. and Mrs. L. J. Christian, Mr. and Mrs. G. M. Newell, Helen H. Smith, Rev. and Mrs. W. H. Topping, Martha Wiley.*

Diongloh. This station, twenty miles southeast of Foochow City, carried on well. Laymen in the church were active. The school had more students than ever. The hospital more patients; but unfortunately there are many mosquitoes and the price of quinine has gone way up. Chinese Christians recognize the mutual suffering of the people of both lands—that militarism is their real enemy. They pray for the Father's comfort of the suffering and do not forget their brothers and sisters in Japan. It was a joy to welcome Miss Ward back from America. In May, because of proximity to the area which was being bombed, there was evacuation even from here. The schools have probably been moved to Ingtai.

Staff, June: *Dr. C. L. Gillette (at Pagoda Anchorage), Arthur O. Rinden, Laura D. Ward.*

Ingtai. This station, thirty miles southwest of Foochow City, has had a great access of strength and activity because of the influx of schools and personnel. The local schools are full to the brim, and in addition

Foochow College on two occasions, and the Orlinda Childs Pierce School from May have been received and housed.

Station staff, June: *Lucy B. Lanktree, Mr. and Mrs. E. H. Smith.* Later: Mrs. Smith died July 21. (Temporarily: *Miss Armstrong, Miss Smith.*)

SHAOWU MISSION

This Mission which now centers in the Shaowu station alone has profited most in many ways from the war situation. Fukien Christian University moved up at the end of May, 1938, at first with students and Chinese staff only. Gradually some members of the American staff have also come in to work. Actually the faculty has offered more courses of study at Shaowu than when in Foochow. The former Han Mei Academy has not been reopened; but a full primary school is conducted under the auspices of the University Department of Education. And much rural reconstruction work goes on, in coöperation with the government. For several years no American Board missionary was resident here, but in March, 1939, Miss Walker and Mr. and Mrs. Storrs arrived from America. The Christian pastors and laymen, with the University members, are working together vigorously on many enterprises. The shaking together in this period of all kinds of missions and groups is an excellent thing.

Staff of Shaowu Station, June: *Josephine C. Walker, Mr. and Mrs. C. L. Storrs.*

Hankow-Chungking. Rev. and Mrs. George W. Shepherd are also still classed as members of the Shaowu Mission. The family have remained in America during the year, but Mr. Shepherd returned to China in May, 1938, for his work as advisor of the New Life Movement. The center was at the capital, Hankow, until the time of its capture on October 25th. Shepherd moved with his groups of men and women workers to various points west. They did valiant service in first aid to civilian wounded. The staff was reorganized in Chungking. Himself in need of a furlough, Mr. Shepherd came out in January, reaching New York in March, 1939. He plunged immediately into a speaking tour in support of the efforts of the Church Committee for China Relief and will be in America until the summer of 1940.

NORTH CHINA MISSION

In general, the military situation remained the same as a year ago, except for certain shifts at Lintsing.

In the spring of 1939 it appeared that the Japanese were "digging in" in some parts of Hopei; putting garrisons of from 200 to 500 into many of the county seats.

Tsinan, Shantung. Cheeloo University works forward in two separate parts. President Liu with the academic department and the Medical School are in Chengtu, Szechuen, being "guests," among other institutions, of West China Christian University. One student was killed there in a June bombing. The School of Religion and the Nurses' Training School, as well as the large hospital, have gone forward steadily in Tsinan. Hospital in-patients numbered 121. Even the Whitewright Institute had 23,700 visitors coming into the Museum in March. Scientific notation was made of the total eclipse of the moon on May 3rd.

American Board staff, June: *Rev. and Mrs. Charles A. Stanley.*

Tehchow. This has continued to be a busy working center, and also a jumping off place for Lintsing and other points. Porter Academy has had about one hundred students, with Miss Reed as Acting Principal. The students work with special eagerness. They volunteer to go out also for rural work. Many of the country churches have shown something of a revival. In the hospital there have been two Chinese doctors carrying on, with 80 in-patients. The Nurses' Training School had an entering class of 15. In December soldiers entered the hospital, insisting upon taking away four patients who had gun-shot wounds. After some days of anxiety they were returned. In the spring Dr. Baumgarten came to join the staff temporarily, a young Austrian, Roman Catholic, who is a very skillful surgeon.

Staff, June: *Dr. Fritz Baumgarten, Helen Dizney, Lewis L. Gilbert (family in Tunghsien), Albert C. Hausske (family in Peiping), Alice C. Reed, Rev. and Mrs. Harold W. Robinson.*

Lintsing. This station has had three separate occupations by the Japanese. They came first in November, 1937, but moved out on May 13, 1938. November 18th they came again, but remained only three days. February 4, 1939, the Japanese occupied once more, and stayed on. There was not active resistance in Lintsing, with loss of life—as was the case in many neighboring villages. Refugees filled the compound. Dr. Cooke, having gotten the Tehchow Hospital going again in the spring, came to Lintsing in July; cleaned up and ran her Hospital there. A small Chinese staff had continuously stayed by. Dr. Cooke was for many months the only physician, carrying with her assistants a clinic of sometimes 100 in a day, as well as 70 in-patients. In April a Chinese doctor came with his family, and brought great cheer. In Lintsing and in the villages around there have been all kinds of faithful service and of religious ardor. "Christianity has come alive," one person said, and many visitors have echoed this. The religious education classes have been most promising. The station is not supposed to be manned by missionaries in residence. Nevertheless, three American women have been

there or nearby during most of the months of this year, and carried on through the invasions, with occasional help from the men of the mission located in Tehchow.

Staff, June: *Dr. Alma L. Cooke, Alice E. Murphy, Valley L. Nelson*

Fenchow, Shansi. The staff has hardly been maintained in this big station with its necessity of frequent negotiation with the Japanese. Dr. Judd succeeded in coming away in July for his mission in America. Elmer Galt carried central responsibilities through the months until Harold Matthews arrived from America in October. Lucius Porter, loaned by Yenching University to Taiku, also gave assistance during the fall and winter months. The hospital was for a time limited in its service because of Chinese patients not being able to get in at the city gates. These restrictions were lightened and it has served steadily, although its staff was headed only by one young Chinese doctor and the American nurse, Miss Noreen. A part of the middle school, "Ming I," had gone southwest and continued with the Oberlin school in Shensi, and later in Szechuen. Some middle school pupils were also studying in Fenchow. There were 87 women in the Bible School under Principal Wang and Miss McClure. The primary schools were full. Much of the work is designated as "religious education classes" — which they are. The kindergarten, under Mrs. Pye's direction, has been over-crowded and understaffed, and she is setting the mothers to work as teachers. The conditions in the churches outside have been very good for these days. Those received in baptism numbered 147 (returns not all in). A high point in Fenchow Association's life was the ordination on March 19th of three strong Chinese Christian leaders, two of them being local Fenchow men.

Staff, June: *Josie E. Horn, Harold S. Matthews, Emma B. Noreen, Mrs. Gertrude C. Pye; John Caton, Carleton tutor.*

Taiku. The greatest need in this station, it was repeatedly said, was for "coal and Bibles"! The various Christian groups in the two mission compounds, and within the city, encouraged each other, especially under Pastor Wang's leadership, and the attendance at Sunday service averaged 500. The village churches were alive also. There was the good fortune of a fine wheat harvest last summer. Two Chinese doctors have carried on in the Hospital splendidly during the absence on furlough of Dr. Wilbur. For Oberlin-in-Shansi Mr. Moyer was the responsible representative, but during his long trip around to see the leaders and the work of Oberlin-in-Szechuen, Dr. Porter came to take charge.

The Oberlin-Shansi high school is now located at Chintang, Szechuen, but primary school work is to be reopened in the "Flower Garden" campus under the direction of Mr. and Mrs. Richard Irwin (Betty James) and Frances Cade, former English tutors.

Staff, June: *Mr. and Mrs. P. D. Dutton, Flora K. Heebner, Isabel Hemingway, Mrs. W. A. Hemingway, Raymond T. Moyer, Lucius C. Porter, Gladys M. Williams.*

(In Chintang: *Melville Kennedy, Charlotte Tinker, Herbert van Meter.*)

Paoting. This is a military center, and the conditions in the neighboring countryside have remained tense much of the time. In the large compound there have remained a considerable number of "refugees," or tenants. In the West End were many Christian families, those of preachers or teachers; in some cases the men giving service in other parts of China. These people were able to give much help in activities among the East End refugees, who were poorer people from the city. Ming Te School for women was reopened after a year's lapse, with 56 pupils. Christian service and worship in the villages have gone forward in remarkable fashion. In religious education classes during the year 2,532 over 14 were enrolled, and 2,366 under 14. For about a year there had been suspension of the giving of baptism—"to avoid some entering the church with the false impression that it had a magic formula for guaranteeing physical safety." Later this restriction was lifted. Two hundred and sixteen were received in full membership in 1938, and an equal number in the first four months of 1939. Coöperatives organized in the villages have gone forward in their mutual aid activities with fine spirit. All that had borrowed money before the troubles have paid back in full what was due to date. "In some places coöperatives manage all the village affairs, including the religious education program."

Staff, June: *Abbie G. Chapin, Rev. and Mrs. E. W. Galt, Rev. and Mrs. Hugh W. Hubbard, Jessie E. Payne.*

Peiping (Peking). All of our mission schools have had the largest enrollment ever, and the work presses on. The broadcasting from Yü Ying Academy had to be given up. Its religious activities were more extensive and varied than ever. Yü Ying and Bridgman ran a Vacation School for 352 children. Sometimes a "terrible lethargy is felt." You do not enquire about certain matters. The church work, which is organized for city and country with Tunghsien, goes forward with unusual interest.

Staff, June: *Hazel F. Bailey, Mr. and Mrs. E. H. Ballou, Laura B. Cross, Margaret Dow, Anne B. Kelley, Mr. and Mrs. E. T. Shaw, Rev. and Mrs. Robert B. Whitaker. Retired: Mr. and Mrs. E. E. Aiken, Mrs. J. H. Ingram.* Residents from other stations: *Mrs. A. C. Hausske, Mrs. R. T. Moyer.*

Yenching University. The Uni-

versity has continued along, going through difficult diplomatic negotiations; and it has the largest enrollment of its history—945 (out of 1,460 applicants). The Christian group of students are more active than ever.

American Board staff, June: *Grace M. Boynton, Rev. and Mrs. H. S. Galt, Mr. and Mrs. Philippe de Vargas, Mr. and Mrs. S. D. Wilson.*

Tunghsien. The schools here have come to only about half their normal enrollment. Goodrich School for Girls has been prospering under its new Principal, Miss Ch'uan. The Jefferson Academy students have been unusually eager in studying Christianity. About 25 were baptized in October. The Christian Rural Service Union has been able to carry on, conducting another good Farmers' School in the winter. Lu Ho Hospital had Dr. Chang return after four months' special study of tuberculosis; and was able to start case-finding in that disease. It should be possible to detect and treat *early*, such all too prevalent cases, among students and others. The Hospital declined to raise its fees; and its budget was met through generous gifts, from China and abroad. Tunghsien had an accession in the spring through the coming of another Austrian physician, Dr. Glaser and his family, who are Lutherans. All worked steadily on learning Chinese. The doctor assists in the Lu Ho Hospital during the furlough of Dr. Robinson, and carries responsibility for the health of students in the American School and the other schools.

Staff, June: *Mr. and Mrs. R. M. Cross, Mrs. Alice B. Frame, Dr. and Mrs. Franz Glaser, Mr. and Mrs. J. A. Hunter, Mr. and Mrs. H. S. Martin, Dr. and Mrs. Hugh L. Robinson, Mrs. Elizabeth S. Stelle; American School Teachers.* Residents from other stations: *Mrs. L. L. Gilbert, Mrs. S. H. Leger, Mrs. L. C. Porter.*

Tientsin. The Tientsin region was very largely submerged by a bad flood in the summer and fall of 1938. As before, some whole villages had to migrate to the city. In the relief work the Missions and the Salvation Army did heroic things, both in Tientsin City and in the villages; and American Board workers carried their full share. Meanwhile, military border movements have also continued. Many country churches have been long isolated. In one a quarrel of fifteen years' standing was faced and put behind the backs of the Christians, and they are serving and worshipping with new spirit. The annual meeting of the Association, held in Tientsin in April, showed a large attendance, with almost every church represented, and a fine eager spirit. The Tientsin City compound is still nearly surrounded by Japanese army barracks, and munition store houses. Several of the streets are cut off. A sentry on a staging in a neighboring yard overlooks the Stanley School playground. The school numbers have now come back to 410 boys and girls; which is about 60 per cent of normal.

Staff, June: *Constance Buell, Albert C. Grimes, Samuel H. Leger, Carolyn T. Sewall; Ruth E. Van Kirk (Associate).*

Nanking (Chengtu). On the staff of Nanking University is *Charles H. Riggs.* The family were in this country, but Mr. Riggs remained at Nanking, salvaging his farm machinery and other enterprises, and making himself useful in a dozen ways. In March he came on to America for a furlough of about four months. Nanking University at work is now in Chengtu, Szechuen. They desire the Riggs family to return there. Working in coöperation with government agents, he will develop plows, harrows, cultivators, thrashing machines, cotton gins, looms and so on; useful machines that the farmer can afford to buy.

Charles S. Bates. The death in November of this great friend had its deep impression upon the Christian comrades in all of the North China stations. His special evangelistic work had been most developed in Fenchow, and also largely in Paotingfu. Other stations too had included a number of faithful men and women, "Bates workers." Impressive memorial services have been held in all these centers, and the resolution is strong to carry on the Gospel work which he supported with a single mind for more than twenty years.

Visitors to North China. During the fall of 1938 among other travelers bound for the Tambaram meeting, came Dr. Goodsell and Dr. and Mrs. Douglas Horton. They brought comfort and inspiration and cheer to the several Stations visited. And some especially valuable conferences, large and small, were held. Japan missionaries came to China, and some China missionaries to Japan, in connection with these visits. China representatives who also went to Tambaram, were Mrs. Alice Frame, and Mr. Earle Ballou. The China Christians in all places desire to take seriously the spirit and the resolutions of the Conference.

CHINA MISSIONARIES IN AMERICA

Shaowu Mission. *Mr. and Mrs. G. W. Shepherd.*

Foochow Mission. **Bertha H. Allen, *Rev. and Mrs. Willard L. Beard (retired), Dr. and Mrs. H. E. Campbell, *Dr. Lora G. Dyer, *Lyda S. Houston, *Jennie Jacobs, *Rev. (and Mrs.) R. W. McClure, Mrs. A. O. Rinden, Mr. and Mrs. Roderick Scott, *Mr. (and Mrs.) G. A. Thelin, *Eunice T. Thomas.*

North China Mission. **Rev. and Mrs. R. E. Chandler, Mrs. A. C. Grimes, *Alice M. Huggins, *Mabel I. Huggins, *Maryette H. Lum, *Lucia E. Lyons, Mrs. H. S.*

*Matthews, Mary L. McClure, Louise Meebold, *Rev. Isabelle Phelps, *Rev. and Mrs. C. H. Riggs, *Dr. and Mrs. L. F. Wilbur.*

ON HOMEWARD JOURNEY

Foochow Mission. *Albert L. Faurot.*

North China Mission. *Hazel F. Bailey, Mr. and Mrs. E. H. Ballou, Helen Dizney, Clifford Domke, Mr. and Mrs. S. H. Leger, Dr. and Mrs. H. L. Robinson, Mr. and Mrs. S. D. Wilson.*

NEW APPOINTEES SAILING

Foochow Mission. *Mary Frances Buckhout (Pierce Memorial School).*

North China Mission. *Carleton-in-Fenchow: John M. Hlavacek, J. Rhodes Longley.*

Oberlin-in-Shansi (Chintang): Ellsworth Carlson.

Taiku: Miss Frances Cade, Miss Elizabeth James (Mr. Irwin is already in Peiping).

*Returning soon to China.

Secretarial Side Light

Superintendent Meikle

The Superintendent of the Detroit Association

MR. A. M. MEIKLE has a Scotch flavor. He was born in Nova Scotia, a land where the rocks outnumber the people, where the sea and the land are all mixed up with each other, and the chief article of export is fish. True to this heritage he is economical of words and inclined to be canny.

For his education A. M. Meikle sought the more salubrious climate of Wabash College in Indiana and the intellectual free-for-all of Union Seminary, which was then in transit from Park Avenue to upper Broadway. In 1911 he started west to seek his fortune and landed amid the red ants and hot sands of Oklahoma. After two home missionary pastorates, and a very successful marriage to Miss Caroline Edith Smith, he journeyed to a land flowing with milk and honey, even Wisconsin, where he served the church at Rosendale. From there he was enticed to Columbus, Ohio, where he was pastor of South Church from 1916 to 1920. He then went to the Kinsman-Union Church of Cleveland.

A. M. Meikle's ecclesiastical acumen is of the sort which needs more than a local parish for its most effective exercise. In 1925 he became assistant superintendent of the Ohio Conference with particular responsibility for the churches in the vicinity of Toledo. His fame as an administrator spread to the north and in the fall of 1927 he was called to the superintendency of the Congregational Association of Detroit. For twelve years he has looked after our churches in one of the most hectic cities of our country. Nowhere have the economic tides ebbed and flowed more spectacularly. Congregations which, built with ambition and "vision" during the twenties, found themselves staggering beneath impossible mortgages during the thirties. The superintendent's task has been to nurse sick churches, attend innumerable committee meetings, preach more than half of the Sundays, help churches to self-support, survey new areas of the city. At present he reports that a new venture is about to be launched in Grosse Pointe which will be our first church east of Woodward Avenue.

As for a hobby, the superintendent of Detroit is addicted to horses. Instead of watching them race he likes to climb up on top and ride them—which he does whenever the care of the churches permits. Possibly this is a Scotch reaction to a city whose chief industry is turning out modern successors to the old "horseless carriages."

Lifting the Level of Living

By Grace H. Knapp

"I WISH the American Board would publish something showing what foreign missionaries have done to raise the level of living conditions in the countries where they work," said recently a friend who had in mind when she spoke the thoughtful and educated young people of today, who increasingly are concerned with the welfare of the struggling and underprivileged millions here and in the Old World.

Let us note a few of the ways in which American Board missionaries have helped their people free themselves from poverty, disease, oppression.

Take the fundamental need of **food.** Peasants in the Orient had for centuries tilled their land with the most primitive implements, and, too poor to fertilize their farms or feed their stock well, received from them barely enough to support life. Until—*first,* came Yankee missionaries, many of them fresh from New World farms; next, trained men heading the agricultural departments in mission high schools; third, "rural centers" like the one in Tunghsien, China. This has a winter school for farmers in which they are shown how to get larger crops out of their lands through seed selection, better methods of cultivation, how to have finer flocks and herds. Charles Riggs in Nanking is producing efficient farm machinery *at a price a Chinese farmer can afford.* Teachers sent out from the Institutes of our three African missions to outlying villages, not only keep school for children but are trained to show the parents how to get a better living from the soil.

While on the subject of food we might notice the fact nearly every station of American Board missions has an infant welfare center where the babies of the poor are given milk and cod liver oil and are thus saved from the crippling effects of deficiency diets.

What about **medical care?** The very first duly appointed *medical missionary,* Dr. Peter Parker (Dr. John Scudder was in 1819 the first missionary physician—not the same thing—sent out by any board), opened in 1835 the first missionary hospital in the Far East. It was the Ophthalmic Hospital in Canton, for he found eye diseases most common of all in China, and Chinese doctors less fitted to deal with them than with any other trouble. And the streets were full of blind beggars. Since then a number of other missionary physicians have specialized in eye diseases. And, by the way, Anna Millard founded in Bombay in 1900 a school for blind children which continues to prepare them for self-support and happy useful lives.

Missionaries have fought effectively the bubonic plague in India. People can be immunized by inoculation, but the ignorant are afraid of inoculation. Twenty-odd years ago there was a severe epidemic in Ahmednagar. Although the panic-stricken crowds saw daily the Christians going about unscathed and unafraid, they could not be persuaded to undergo, like the Christians, the process of inoculation.

At last they yielded. *If* Dr. Lester Beals of the city of Wai, who had practiced a few years in Ahmednagar and had gained their full confidence, would come and do the job, they would be willing to be inoculated. And since that campaign the people have no longer feared.

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*Matthews, Mary L. McClure, Louise Meebold, *Rev. Isabelle Phelps, *Rev. and Mrs. C. H. Riggs, *Dr. and Mrs. L. F. Wilbur.*

ON HOMEWARD JOURNEY

Foochow Mission. *Albert L. Faurot.*

North China Mission. *Hazel F. Bailey, Mr. and Mrs. E. H. Ballou, Helen Dizney, Clifford Domke, Mr. and Mrs. S. H. Leger, Dr. and Mrs. H. L. Robinson, Mr. and Mrs. S. D. Wilson.*

NEW APPOINTEES SAILING

Foochow Mission. *Mary Frances Buckhout (Pierce Memorial School).*

North China Mission. *Carleton-in-Fenchow: John M. Hlavacek, J. Rhodes Longley.*

Oberlin-in-Shansi (Chintang): Ellsworth Carlson.

Taiku: Miss Frances Cade, Miss Elizabeth James (Mr. Irwin is already in Peiping).

*Returning soon to China.

Secretarial Side Light

Superintendent Meikle

The Superintendent of the Detroit Association

MR. A. M. MEIKLE has a Scotch flavor. He was born in Nova Scotia, a land where the rocks outnumber the people, where the sea and the land are all mixed up with each other, and the chief article of export is fish. True to this heritage he is economical of words and inclined to be canny.

For his education A. M. Meikle sought the more salubrious climate of Wabash College in Indiana and the intellectual free-for-all of Union Seminary, which was then in transit from Park Avenue to upper Broadway. In 1911 he started west to seek his fortune and landed amid the red ants and hot sands of Oklahoma. After two home missionary pastorates, and a very successful marriage to Miss Caroline Edith Smith, he journeyed to a land flowing with milk and honey, even Wisconsin, where he served the church at Rosendale. From there he was enticed to Columbus, Ohio, where he was pastor of South Church from 1916 to 1920. He then went to the Kinsman-Union Church of Cleveland.

A. M. Meikle's ecclesiastical acumen is of the sort which needs more than a local parish for its most effective exercise. In 1925 he became assistant superintendent of the Ohio Conference with particular responsibility for the churches in the vicinity of Toledo. His fame as an administrator spread to the north and in the fall of 1927 he was called to the superintendency of the Congregational Association of Detroit. For twelve years he has looked after our churches in one of the most hectic cities of our country. Nowhere have the economic tides ebbed and flowed more spectacularly. Congregations which, built with ambition and "vision" during the twenties, found themselves staggering beneath impossible mortgages during the thirties. The superintendent's task has been to nurse sick churches, attend innumerable committee meetings, preach more than half of the Sundays, help churches to self-support, survey new areas of the city. At present he reports that a new venture is about to be launched in Grosse Pointe which will be our first church east of Woodward Avenue.

As for a hobby, the superintendent of Detroit is addicted to horses. Instead of watching them race he likes to climb up on top and ride them—which he does whenever the care of the churches permits. Possibly this is a Scotch reaction to a city whose chief industry is turning out modern successors to the old "horseless carriages."

Lifting the Level of Living

By Grace H. Knapp

"I WISH the American Board would publish something showing what foreign missionaries have done to raise the level of living conditions in the countries where they work," said recently a friend who had in mind when she spoke the thoughtful and educated young people of today, who increasingly are concerned with the welfare of the struggling and underprivileged millions here and in the Old World.

Let us note a few of the ways in which American Board missionaries have helped their people free themselves from poverty, disease, oppression.

Take the fundamental need of **food.** Peasants in the Orient had for centuries tilled their land with the most primitive implements, and, too poor to fertilize their farms or feed their stock well, received from them barely enough to support life. Until—*first,* came Yankee missionaries, many of them fresh from New World farms; next, trained men heading the agricultural departments in mission high schools; third, "rural centers" like the one in Tunghsien, China. This has a winter school for farmers in which they are shown how to get larger crops out of their lands through seed selection, better methods of cultivation, how to have finer flocks and herds. Charles Riggs in Nanking is producing efficient farm machinery *at a price a Chinese farmer can afford.* Teachers sent out from the Institutes of our three African missions to outlying villages, not only keep school for children but are trained to show the parents how to get a better living from the soil.

While on the subject of food we might notice the fact nearly every station of American Board missions has an infant welfare center where the babies of the poor are given milk and cod liver oil and are thus saved from the crippling effects of deficiency diets.

What about **medical care?** The very first duly appointed *medical missionary,* Dr. Peter Parker (Dr. John Scudder was in 1819 the first missionary physician—not the same thing—sent out by any board), opened in 1835 the first missionary hospital in the Far East. It was the Ophthalmic Hospital in Canton, for he found eye diseases most common of all in China, and Chinese doctors less fitted to deal with them than with any other trouble. And the streets were full of blind beggars. Since then a number of other missionary physicians have specialized in eye diseases. And, by the way, Anna Millard founded in Bombay in 1900 a school for blind children which continues to prepare them for self-support and happy useful lives.

Missionaries have fought effectively the bubonic plague in India. People can be immunized by inoculation, but the ignorant are afraid of inoculation. Twenty-odd years ago there was a severe epidemic in Ahmednagar. Although the panic-stricken crowds saw daily the Christians going about unscathed and unafraid, they could not be persuaded to undergo, like the Christians, the process of inoculation.

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Nurses have been trained by our hospitals—the first training school

for nurses ever founded in the Far East was opened by Dr. John Berry in the Nineties in Japan. Doctors are being trained in China in Peiping and women physicians in Vellore, India.

Dr. Harriet Parker established a leper asylum in South India. That and one in Western India are supervised by missionaries.

Lifting the level of **labor.** In several Oriental countries work with the hands has been despised. The schoolboy of the Seventies in China was described once by Mrs. Arthur Smith: "a perfect little school machine; too proud to work, too languid to exercise, too dignified to play." Mission schools have changed that boy into an energetic, athletic lad.

Our Trade School in Pasumalai, India, trains boys, who would formerly have thought manual labor should be done only by the coolie class, to be good carpenters, blacksmiths, electricians. There are industrial departments in most of our mission high schools in all countries, including Turkey, where the government itself has paid the last two years the tuition of fifty village boys at the school in Talas. In times of famine or other emergencies, young people and women have been taught industries by which to support themselves.

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Let me quote what the missionaries did for Hawaii from an article by a newspaper man of experience who has been engaged in research as to its development. Over a hundred years ago "the native Hawaiians awoke to find themselves facing a great national depression. Since the discovery of the Islands in 1778 . . . they had thought themselves wealthy. They had quantities of sandalwood, and the price paid for it seemed to them fabulous. . . . In 1835 their sandalwood was exhausted and the chiefs were burdened with debts because of their extravagances. In this economic emergency the wisdom of the missionaries came to their rescue. The first sugar plantation was leased July 26, 1835, and a silk plantation was started. The missionaries brought cotton seeds and in 1837 the first small cotton factory was built. Lydia Brown . . . had come prepared to teach spinning, weaving and knitting. She trained a small group of women to teach others and was really the founder of the textile industry in the Islands."

"Hath exalted them of **Low Degree.**" It is hardly necessary to dwell on the pitiable condition of India's outcastes—fifty-three million of them. Divided into groups, the people of the Mahar group, better off than most of the others, act as the scavengers of their villages and eat the meat of dead animals. They are forbidden access to the village wells. They have endured innumerable disabilities and humiliations for thousands of years.

Then the missionaries came; began at once to work among the outcastes; started hospitals and schools for them. In the terrible famine of 1876-1879, says Rev. Alden Clark, the missionaries threw themselves into relief work; they did not baptize any converts then; but their actions were preaching "better sermons than words could express" and from that time on outcastes have become Christians by the thousands, although many of them have had to suffer bitter persecution.

One effect of this work for outcastes has been the winning of the great middle classes to Christianity. "If your religion can do so much for these people, can it not help us too?"

Another effect has been the awakening of the best Indians to the "untouchable" problem. The Arya Somaj, a powerful reform movement, will now put outcastes through a ceremony "whereby they may become touchables and recognized members of the Hindu community." Liberal Hindus have started a Mission to the Depressed Classes.

But the education of these depressed classes in mission schools has trained leaders of their own people. The whole social system of India has thus been elevated through the gradual influence of missionary work.

In Africa the missionaries have been fighting for the release of the black man from the disabilities and humiliations imposed on him by the white man. We have already seen what they have done in the matter of medical care. They have worked for a better understanding between the two races, starting clubs in which discussions of their mutual problems are carried on by representatives of both. And now an American Board missionary, Dr. Edgar Brookes, has been elected Senator to represent the Natives of Natal in the Union of South Africa Parliament.

It was an *English* missionary who secured the abolishment of *suttee* (burning of widows on their husbands' funeral pyres) in India. Since then in mission schools girls have been trained to become teachers, nurses, doctors, social workers, honored members of the communities where formerly they were treated like slaves. In Africa our missions have maintained refuges for girls running away from the men their fathers had sold them to.

Social Centers. Miss Alice Adams was the pioneer in the establishment of settlement houses in the slums of great cities in the Far East. She founded hers in Okayama, Japan, in 1898. American Board missions now have over sixteen settlement houses or community centers or welfare centers.

The most noted three are: the one in Osaka, Japan, founded and headed by Miss Alice Cary and Rev. Sherwood Moran; the one in Bombay, India, founded by Rev. Alden Clark and headed by Rev. Clifford Manshardt; and the one in Johannesburg, South Africa, founded by Rev. Frederick Bridgman and headed by Rev. Ray Phillips.

These have dispensaries, employment bureaus, hostels, night schools, lectures, clubs, indoor and outdoor sports, cinemas. Ray Phillips finds the hundred thousand Africans working in the Johannesburg mines far from their families, hungry for entertainment in their leisure hours. He gives them clean cinemas, encourages wholesome sports, and with Rev. James Taylor and assistants tries to free them from the influences of what has been called "a university of crime."

In Bombay, among other things, Dr. Manshardt has established a school for social workers; he himself has been made the administrator of a large sum bequeathed by a wealthy Hindu to be used for educational and social purposes.

In 1916 the Mission in Western India was asked by the Government to take charge of the Government-financed Criminal Tribes Settlement in Sholapur, where were housed hereditary robbers, thieves, etc.—each tribe had its specialty in crime.

These people were so governed and trained that from time to time scores and scores were "graduated" into the normal world to earn their living by honest means. Their children have been meanwhile taught in schools managed by missionaries. In 1938 the Mission turned over to the new government the Settlement as a going concern.

Character. "The greatest of these is"—character. Which is pretty well described in II Corinthians XIII. Each race has its special virtues, as reverence for parents in China, loyalty in Japan, courage among the Turks and Moros.

But entering upon the Christian Way of Life is not a simple matter for an Oriental or African with thousands of years of superstitions, fears, special racial tendencies toward certain kinds of wrongdoing behind him.

The missionary tries to build character, from the ground up, with truth and integrity as a cornerstone and foundation. He has to "catch 'em young" to do it. He does it in schools: kindergartens, boarding schools, up through, if possible, colleges. Precept, training in good habits and mental attitudes, industrial training, mould the boys and girls.

The Boy Scout Movement inculcates chivalry: that protective attitude toward the weak and helpless, which is the blossoming of Christian civilization.

The introduction of athletics into mission schools has been the greatest factor in building "teamwork." They have also taught the boys to be "good sports"—which Orientals never have been in our sense of the word: ready to accept defeat gallantly and to congratulate victorious opponents.

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But greater than any conscious effort of the missionary toward the building of character is the influence of his own personality.

What non-Christian—or Christian—could come into contact with one of the missionaries named in this article, but would wish to be like him and would realize that in his service for humanity he was following the example of his great Master, Christ.

And character lifts the level of living far more surely than do hospitals or social centers or rural reconstruction centers or other activities that lift the level of physical and material life, merely.

Bantu Social Center, Johannesburg

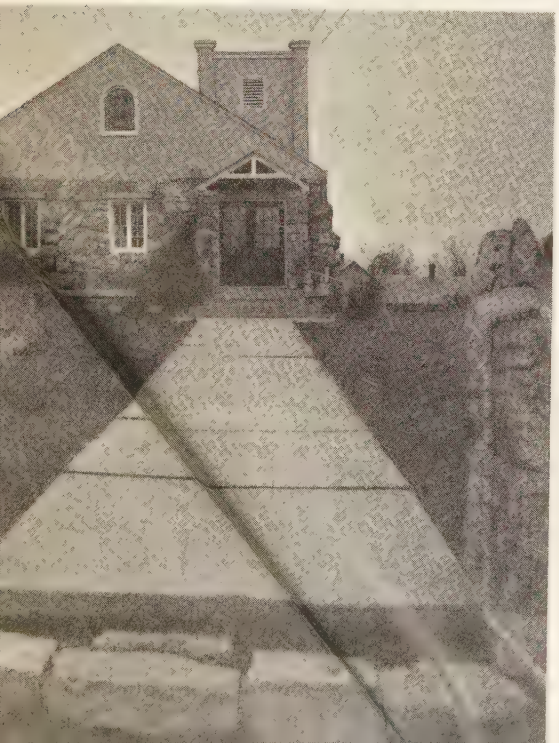
In the

Both sawmills and logs "aren't what they used to be"

On the way

In their isolation and poverty the mountains of southern Mi
off during the nineties a Congregational church was organize
Although they and their mills have long since departed, the ch
Wangelin, a vigorous, rawboned exponent of a virile Christi
has been active in discovering crops and activities which will e
in the organization of a consumer's coöperative which began
general store. His ministry is made possible by a grant from
souri Conference.

This new building of native stone replaces the old Grandin church, which was destroyed by fire a few years ago



Mr. Wangelin (at the right) is taking an order in the

zarks

home from school

A home in the woods near Grandin

Mr. Farley forgot this postoffice. The painted building is the bank. After being robbed twice it decided to get along without a sign

he highlands of Tennessee. While the timber was being cut
n of Grandin by men connected with the lumber companies.
. For the past fourteen years it has had as its pastor Fred G.
erns itself with all of life. In recent years Mr. Wangelin
to make a better living. He has also been the moving spirit
the purchasing of feed but which has developed a successful
Home Missions, with supplementary assistance from the Mis-

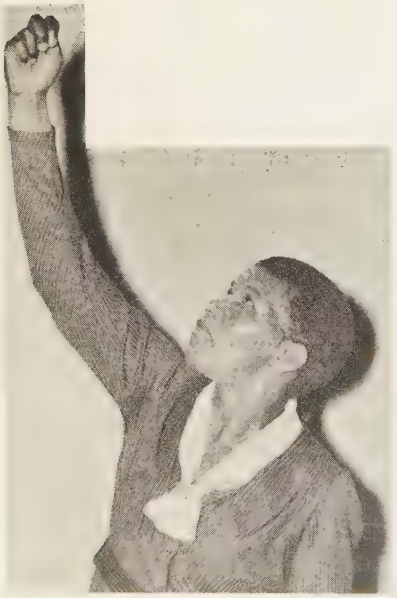
coöperative store of which he is a director

A truck operated by the Coöperative brings a load to the women's society of the church

Mina Soga Says:—

"My people knew God before the missionary came. Far back in the past we even had a prophet, who prophesied the coming of the white man with three great gifts: dark water (the white man's liquor), a button without holes (the white man's money), and good news about God. My people took all three. The button without holes has brought suffering untold, and has detribalized my people and taken away their ancient culture. The dark water has destroyed my race in Africa. The good news about God we sometimes cannot hear because of these two things, much as we needed it."

"We Africans had already a great sense of God. We worshipped Him in our own ways. They were good ways, too, we think now, though we have gone too far from them today. To the praise and glory of God we danced and clapped our hands. We worshipped Him out-of-doors more often than in a building, and we brought to him the gift of all our joy as well as our sorrow, though we brought it through our ancestors and sacrificed on the stone altars of the past."



"We respected God, we Africans. We never pointed our fingers up to the heavens where we believed He resided in awful majesty. We rounded off the fist out of respect for the God we could not see but whom we knew."

"The missionary told us the good news about God. He told us to look up, and while we looked up other white men—Christians too, we thought—came and took away all our land, and when we looked down we had nowhere to put our foot. Ninety per cent of the land today is owned by the white man. Two and a half million white men control the destinies of seven million black men."

"Jesus, as the missionaries told us about him, told us that we need not any longer offer sacrifices to our ancestors that they might speak to God in our behalf, for Jesus had paid the ultimate sacrifice on the cross. We who have found in him that sacrifice worship God on that same stone altar in the name of Christ, but millions of my people do not know him and have not heard that good news. Life has become confusion because of the white man, and his actions and his color bar have kept my people from the Christ he tries to preach."

Who is Mina Soga?

AFRICA has been most inadequately represented in world Christian gatherings — indeed, scarcely represented at all—until several sections of that vast continent were at least partially represented at Madras by native sons, thanks to the organizing of the National Christian Council of Africa. South Africa sent a notable group, including one woman, the only woman from that continent—Miss Mina Soga.

Miss Soga comes from one of the highest royal families of the Bantus. She was unique in that gathering of 472 Christians from 69 nations. She was able to make a contribution to the life of the Conference made by no one else, although she has had little education of a formal sort, as she herself likes to note.

She stirred souls and dramatized some of the most thoroughly new principles of the International Missionary Conference—principles that had been enunciated in Jerusalem, yet had never been quite understood or accepted by missionaries and their boards.

She comes from Queenstown, Cape Province, where she is a teacher and social worker. Indeed, she is the whole Family Welfare Department, so far as there is any in Queenstown. Her education was in teacher-training circles and under the Scottish Mission, so she has a Scotch accent which bewilders American audiences, unfamiliar with such an accent used by anyone with a brown skin.

Her leadership gifts are those of a woman born to command but intuitive in her understanding of human beings and their problems and in her judgment of a personality practically at sight.

Tolland's Memorial to Gordon Hall

THE Tolland (Massachusetts) Congregational Church dedicated on June 28 a memorial to the town's illustrious son, Rev. Gordon Hall, founder of the first American mission in any land outside of the United States, the first mission of any kind in Western India.

The exercises were simple but impressive, beginning in the church. Rev. Kirke Davis, pastor of the churches of Tolland and West Granville read the 67th Psalm, the psalm that was read at Gordon Hall's ordination a hundred and twenty-seven years ago.

The invocation was by Dr. John B. Lewis. A contralto solo, "The Lord's Prayer," was sung by Miss Winifred Rinesmith of Hartford. A violin solo by Mr. Davis followed the address of the principal speaker, Dr. Elmer E. S. Johnson of Hartford Theological Seminary. Miss Rinesmith, Homer Rinesmith, Mr. Davis and Miss Evelyn Hess sang.

The program closed on the church grounds with the unveiling by Gordon Hall's great-grandson, Gordon Rexford Hall of Brook-

Memorial unveiled by Gordon Hall's great grandson, Gordon Rexford Hall and his son Gordon Hall, Jr. The boy, besides being a great-great-grandson of the pioneer missionary to India, is the great-great-grandson of Levi Chamberlain, a pioneer missionary of the American Board to the Sandwich Islands.

ine, and by Gordon Hall, Jr., of the inscription on the monument, a great boulder. The inscription reads:—

In memory of Gordon Hall, first American Board missionary to India, 1812-1826
Born in Tolland April 8, 1784
Died in Doorlee D'hapoora
March 20, 1826

Several hundred people attended the exercises: Mr. Gordon Rexford Hall's mother, brother, sister, and members of the little church, a century old. Accounts of the occasion were published in the *Springfield Union, Springfield Republican* and *Hampshire Gazette.*

Dr. Johnson's address gave an account of the life and work of Gordon Hall. Another account was published in the MISSIONARY HERALD in the November, 1938 issue. Hall was in very truth the founder of the Marathi Mission, for although Samuel Nott began work with him at Bombay in 1813, he left two years later, and it was Hall's inflexible purpose and his tact in dealing with the authorities that saved the mission from failure and established it firmly.

He was a translator, eloquent preacher, teacher, evangelist. A year before his death, with three British missions, he formed the Bombay Missionary Union, the first coöperative missionary union ever organized.

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The year of Gordon Hall's birth, 1784, seems a very long time ago!

But the gap of more than a century and a half seems briefly bridged by the fact that a grandson of his was living on June first of this year. Lewis Taylor Hall died in Evanston, Illinois on June 19. The funeral services were attended by his sister-in-law, Mrs. George A. Hall of Brookline, Massachusetts and her three sons, Dr. Francis, Gordon, and Merwin Hall.

The first George Hall, with his wife Mary, came from Devonshire, England, in 1636-7 and became one of the first founders of the city of Taunton, Mass., and of the Pilgrim Congregational Church. One of his great-grandsons, Thomas, moved to Connecticut. Nathan, son of Thomas, moved back to Massachusetts, and was one of the founders of the town of Granville, later called Tolland, and was father of the missionary, Gordon Hall.

The missionary's sole surviving son and namesake was brought to America by his mother, Margaret Lewis Hall, an English lady. She lived to a great age and there are still a few residents of Northampton, Mass., who remember her. The son was the beloved minister of the Jonathan Edwards Church in Northampton from 1852 to his death in 1879. He had one daughter and five sons, one of them his namesake.

Another son, George Atwater Hall, was a member of the Prudential Committee of the American Board. He had married Sarah Cooley of Hartford, Conn., and together they attended the celebration in Bombay, India, of the centenary of the Marathi Mission.

They placed a bronze tablet in the Hume Memorial Church in Bombay, which bore this inscription:—

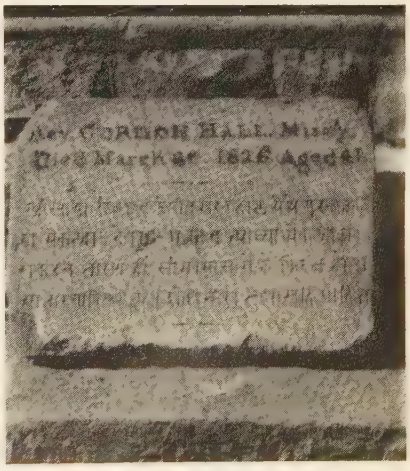
In memory of Rev. Gordon Hall of Tolland, Massachusetts, who was one of the first company of foreign missionaries sent out from the U. S. of America, and the pioneer Protestant missionary to Western India.

Mr. Hall landed in Bombay Feb. 11, 1813. By his wise and patient correspondence he won from Parliament the permission to labor among the people of India as translator, teacher and evangelist. His efforts were marked by unwonted faithfulness and zealous devotion until he was stricken with cholera in Doorlee D'hapoora near Naseek and died March 20, 1826. This tablet is affectionately erected by his grandchildren.

There is also in the European Cemetery in Bombay a stone inscribed with the name of Gordon Hall and below it the names of the three children of his who died when small.

The accompanying small picture is of the stone placed on Gordon Hall's grave by missionary friends four years after his death. It was lost for several decades, then found by Dr. Ballantine of Rahuri, and on March 20, 1930, was restored to his grave.

"It is on a little knoll, that lonely grave," wrote Mrs. Joseph Moulton recently. "Around it are a few crumbling tombs of long-buried Mohammedans. Brambles run riot over the hillside, and, stretching away on all sides, are the gently rolling slopes, the beginning of the Western Ghats."



The grave stone in India

Camera News

By Dorothy P. Cushing

EVERYONE SMILES BUT PHYLLIS!

Perhaps Rev. and Mrs. James A. Hunter of Lu Ho Rural Institute, Tunghsien, North China, will not mind being used as happy illustrations of Christian missionary families. Nothing can really get them down! Unless our eyes deceive us, Dad Hunter has to look up to son Bob! Lu Ho Rural Service Center is "carrying on" and rendering great service even though located in "occupied China." Speaking of Phyllis—naturally at six one views life very seriously! Between Mr. and Mrs. Hunter is Jean.

WE ARE SEVEN

Inanda Seminary's fine staff of teachers: (left to right) Miss Brittenden (of England); Miss Lavinia Scott, Miss Nellie M. Walker, Miss Mary A. Beals, Miss Elizabeth S. Halsey, Miss Agnes A. Wood, Miss Minnie E. Carter. Inanda Seminary is South Africa's first and finest school for Zulu girls.

GUESS WHO?

Right! Dr. Frank C. Laubach of the Philippines chats with Dr. E. Stanley Jones (dark suit) in the dining hall at the great Madras Conference. About the literacy movement? Perhaps. Whatever it was it would have been worth hearing.

THE WIDOW'S MITE

Patients, with relatives and friends, gather at Wai Hospital, Wai, India, bringing grain, eggs, cloth, coins, even a live chicken or two, to the White Gift Christmas Service in the hospital yard. The gifts go to the Milk Fund of the Baby Welfare Center run by one of the hospital's own graduate nurses.

The Baby Welfare Center cares for some 30 babies daily, says Miss Florence Ridley, R.N., of the Wai Hospital staff.

IN HIS NAME

All heads are bowed as the pastor at Wai clasps his hands and offers a prayer of gratitude for all good gifts, and especially for those now given at the White Gift Service. Note the gifts on the table behind the pastor.

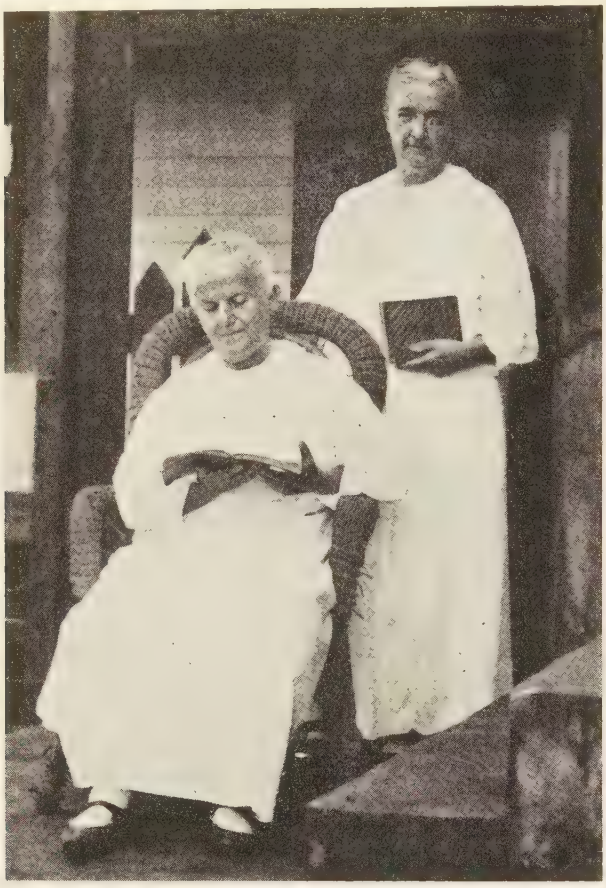
"The Christian community joins with the patients at this special service," reports Nurse Ridley. "It is lovely to see the way they respond. It does us all good to give, and nothing brings people together quicker than to give to a common cause."

THOSE WHO RECEIVE HELP

Mothers and babies who attend the Welfare Center. At the extreme left, standing, dressed in white, is Gracebai, who is in charge.

Someone Just Told Me

On a South Sea Atoll



The Misses Baldwin of Kusaie

Just the words "South Sea Islands" thrill those who long for adventure and for voyaging over strange oceans.

But *living* on one tiny pinhead in the Pacific for forty years—Ah, that's another thing!

Miss Jane DuBois Baldwin and her sister Elizabeth left Newark, New Jersey, for the South Seas over forty years ago. With the exception of one visit home twenty-eight years later they have lived on one atoll in the Caroline Islands group until this day. They are retired from active service, but nothing will ever stop their love and concern for the Island people.

The little island of Kusaie rises like a vividly colored stone out of turquoise-blue waters that sometimes whisper softly on the sunny beaches —and sometimes thunder in tidal waves that wreck frail native huts like matchboxes and bear men out to sea.

Here for a quarter of a century after ten years spent on the Island of Truk, the Baldwin sisters conducted a girls' school. As the years passed they asked for associates but none were sent, and they felt they could not leave their people even to see their family and friends in America, many of whom were passing on into the higher life.

"You know, the people among whom we dwell are not the sturdy oaks of the mountains that can stand the tempests' blasts, but are the vines of the tropics which require support to ensure luxuriant growth," wrote Miss Jane.

No story of the pioneer women in our great West is more packed with courage and determination than that of the Misses Baldwin. For seventeen years the nearest doctor or nurse was three or four hundred miles away. Not only did they care for themselves, but they were called on night and day to treat the people.

Everything done was done by these intrepid women—not young when they began, for Miss Elizabeth was thirty-nine and Miss Jane thirty-six when they set sail. When a cement reservoir or a typhoon house was needed, Miss Elizabeth supervised its construction. When books must be translated, the Baldwin sisters translated them. And when they needed to be printed—the sisters printed them.

Typhoons tore at the tiny coral atoll; food, even staple fruits, was sometimes meager. Most things, for many years were canned; meat and milk were unheard-of luxuries. The sisters ate native foods. When, during the War, there was a scarcity of rice, they gave what they could secure to sick students.

Once, because of uprisings, the Baldwin sisters had a bag packed with their few belongings, ready to leave on a minute's notice. But when the ship arrived the disturbance subsided. They stayed on.

A severe attack of tropical exhaustion brought Miss Elizabeth low in Truk. "She must leave the tropics," said everyone. But a strong will plus rest put her on her feet again. The great thing in her life was the translation of the Bible into the Kusaien tongue. Begun in 1915, it was finished fourteen years later.

The price was her sight—for, since they could not be fitted to glasses, her eyes were unable to stand the strain. She did not dwell upon the sacrifice she had made—her joy was so great that she had given the Bible to her people in their own tongue.

For years all this printing was done by hand. Due to lack of type, only half a page could be printed at one time. In 1922 a small power press was sent out from Boston. During the War, when sugar was precious, they used what little they could secure, not for their tea or coffee, but to make rollers for the press.

Most folks would think it difficult to learn one language after the age of fifty, but the Misses Baldwin not only learned three island languages but have taught in them, and have translated into these three languages *Pilgrim's Progress* and an arithmetic; into two languages they have translated the *Life of Christ.*

The Baldwin sisters have consistently refused to be called heroines. They have kept in touch with affairs in their beloved United States through the magazines. Children play about their home because, as Miss Jane says, it keeps them from being "old-maidish."

"They are less old-maidish in their attitudes than many married women," comments Miss Eleanor Wilson of Kusaie. "They have never lost their sense of humor. At eighty Miss Jane—'Mother DuBois' she is called here—is mentally alert, sweet-tempered, patient, and thoughtful.

"When told that they would 'surely have crowns awaiting them,' Miss Jane, remembering some far distant dentistry, commented with a twinkle in her eye: 'I have several gold crowns laid up for me in my bureau drawer.'

"Surely a great reward must await these faithful servants of the Lord, who have served as self-supporting missionaries under the American Board for forty years."

Personnel

Carl Compton

DEAN AND MRS. CARL CISNE COMPTON of Anatolia College in Thessaloniki, Greece have come this summer for their furlough. The College, transplanted in 1924 from Merzifon, Turkey, where it was founded over fifty years ago, has acquired a new building this past school year—Alumni Hall, on the second floor of which are a series of dormitories. It has also extended its course to eight years, students being received two years earlier than formerly; there were 183 in the high school the past year and 22 in the college proper. The American Board makes it no grant from its regular income from gifts, but from the Educational Fund the Board administers, sends it a certain sum each year.

Both Dean and Mrs. (Ruth McGavren) Compton are from Iowa and both graduated from Grinnell College. They were married in 1917 after Mr. Compton had served a two-year term in Merzifon, Turkey, and had earned a Master's Degree from Oberlin.

Lloyd Lorbeer

MR. AND MRS. LLOYD LOUIS LORBEER arrived in July on furlough from Pasumalai, South India, where Mr. Lorbeer has been Manager of the High School, Training School, and Trade School which together had an enrollment of 913 boys the past school year. The Trade School gives courses in printing, carpentry, general mechanics; it carries on an excellent night school; it receives no grant from the Board. The pupils of the High and Training Schools belong to a score of castes, some are outcastes, others Christians, still others Moslems, but they all play, work and worship together. The pupils themselves insist on eating together. Their fathers are, nearly half of them, farmers; the rest professional men, officials, landless coolies.

Mrs. Lorbeer conducts the Pasumalai Community Child Welfare Center. Mothers work in the cotton mills near by. Nurse Annamal of the Center receives and cares for 40 to 50 little children every day; they have a refreshing bath and a daily ration of cod liver oil and orange juice.

Mr. Lorbeer, born in Sacramento, California, an alumnus of Pomona College and of Teachers College, Columbia University, received his B.D. in 1931 from the Pacific School of Religion in Berkeley, spent his first term in India as District Missionary of Batlagundu; was Principal of the Training School 1917-1927 at Pasumalai; returned to Pasumalai in 1932 after an interval at Dindigul where he had supervision of 40 elementary schools and of a boarding school of 300 boys and girls, and was head of the Boy Scout work in the district. In the February, 1938, MISSIONARY HERALD there is an article by Mr. Lorbeer describing the Pasumalai schools, and in the October issue an article on the "Untouchables." Mrs. Lorbeer, as Elva Henry, was Lloyd Lorbeer's classmate at Pomona, and received her Master's degree from the University of California in 1912.

Lewis Rymph

Kansas' New Superintendent

On September 1 Lewis Merle Rymph, for twelve years pastor of the Fairmount Church of Wichita, will become superintendent of the Kansas Conference in succession to John B. Gonzales, who has been elected to the highly honorable but quite unremunerative position of superintendent emeritus.

Mr. Rymph is very much of a Kansan. Back in the early eighteen-seventies his father homesteaded in Harper County which is on the southern boundary of the state and in those days was next door to the old Indian Territory. Here L. Merle Rymph was born forty years ago, the seventh child in a family of eight. He grew up "on the soil," attended the local public schools, and graduated from Southwestern College in Winfield, Kansas, in 1920. His only extended sojourn outside of Kansas was while attending Drew Seminary in New Jersey, where he received his B.D. in 1925. In addition to several student charges, he served two brief pastorates in the Methodist Church.

Two years after leaving the seminary Mr. Rymph entered the Congregational fold by becoming pastor of the Fairmount Community Church of Wichita. During his twelve years with this church he received 276 members, lost 145, achieving a net gain of 131. In spite of the vicissitudes of the times the church has steadily expanded its activities. Mr. Rymph has been active in both civic and denominational affairs serving on a wide variety of boards and committees. For ten years he has been on the faculty of both denominational and inter-denominational young people's conferences and of Boy Scout camps.

Following a courtship at Southwestern College, he was married in 1921 to Ruth Ball, whose girlhood home was Lyons, Kansas. They have four children, Helen—17, Elaine—15, Bob—14, and Bill—12. Mrs. Rymph, who has been very active in church work will act as secretary in the state office and field counsellor in Religious Education.

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Superintendent Gillette to Retire

For the past nineteen years Edwin C. Gillette has been one of the ecclesiastical landmarks of the South. His impressive stature and unhurried movements have created confidence. His words have been notable for their wisdom rather than for their number or their vehemence. He has been loved and trusted. He will be missed when on October 1 he relinquishes the responsibilities which he has carried as Superintendent of the Southeast.

Although he was born in Kingsville, Ohio, the home of his fathers is Windsor, Connecticut. At the age of two his family moved to Hartford, Connecticut, where he grew up under the preaching of Graham Taylor, who was then pastor of the Fourth Church. He wandered off to Williams College

Edwin Gillette

for his bachelor of arts degree, but returned to Hartford to study theology, graduating from the seminary in 1897. For the next five years he and another young theolog operated a three point larger parish around Southfield, Massachusetts, under the auspices of the state Home Missionary Society.

In 1902 Edwin C. Gillette married Jennie M. Gardner of Talcottville, Connecticut, and accepted a call to Canaan, in the same state, where he remained for fifteen years. In 1917 he went to Plainville for a three-year pastorate.

A call to our church in Jacksonville, Florida, took him south in 1920. After five years in the pastorate he was persuaded to accept the superintendency of the Florida churches. Upon the retirement and death of Knighton Bloom in 1934 he was made responsible for the supervision of the District of the Southeast. In this capacity he had much to do with the working out of the details of the merger of the Congregational and Christian churches. The transfer of the Negro churches from the American Missionary Association to the Church Extension Division has been carried out happily under his leadership.

In one sense "Ed" Gillette will

have no successor; in another he will have three. In 1936 William T. Scott assumed the immediate direction of the Georgia churches and has gradually taken over the supervision of those in Florida as well, while Henry S. Barnwell will continue to look after the Negro churches and Fred P. Ensminger to care for the churches in Kentucky, Tennessee, Alabama, and West Florida. The discontinuance of the office of Superintendent of the Southeast removes an intermediary step between these states and the New York office.

Mr. and Mrs. Gillette will spend the winter at Pilgrim Place in Southern California, after which they will return to Jacksonville, where they expect to make their home permanently.

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Isabelle Harley

Miss Isabelle Harley, recently arrived on furlough from Greece, teaches in the Anatolia Girls' School in Thessaloniki of which Miss Bertha Morley is Principal. It is affiliated with Anatolia College (for men) and during the past year, the five year course of study has begun to be supplemented by a course identical with that pursued in the College. The American Board supplies no grant out of its regular gifts, but has given it a small sum from the Educational Fund the Board administers. There were 160 girls in its high school the past school year.

Miss Harley, like most of our missionaries in the Near East, has had to adapt herself many times to new conditions. After teaching kindergarten for ten years in this country, she was sent to Turkey where she taught in Harpoot 1911-1917. Next she taught in Tennessee for a few years, then was sent to American Academy for girls in Scutari, Turkey, where she remained from 1922 to 1932. After a furlough in that latter year, she returned not to Turkey, but to Greece.

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Secretary Fairfield Resumes

Secretary Wynn Cowan Fairfield, who has been serving in New York for a year as Director of the Church Committee for China Relief under a release arrangement with the American Board, resumes his former duties, although he will continue active connection with the Church Committee as a member of the Executive Committee and as a volunteer worker in the Greater Boston area.

The Church Committee has raised the past year just over $390-000 which has been "allocated for use by relief organizations in both 'free' and 'invaded' China where surveys showed the need was comparatively the greatest and where dependable administration was possible." The funds are used for relief alone.

The Federal Council of the Churches of Christ in America, the Foreign Missions Conference of North America, and the China Famine Relief, U. S. A., Inc., have voted that the Church Committee, with which practically all of the Protestant churches have coöperated, continue its activities another year.

Fred Atkins Moore, Associate Director since April, became the new Director on July first. A Tufts College alumnus, he has devoted much of his life to movements for the extension of Christianity and brotherhood throughout the world.

Mrs. Charles Kirkland Roys of New York has been appointed Associate Director. For sixteen years she was a resident of China, where Dr. Roys was Professor of Anatomy in School of Medicine of Cheeloo University in Tsinan, of which she is now a trustee. She is Chairman of the Promotional Committee of the Associated Boards of China Colleges. She was the first woman to carry administrative responsibility in the foreign field for the Presbyterian Board.

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Earle Ballou

Rev. Earle Hoit Ballou, arriving this summer for his furlough, with Mrs. Ballou, has been serving the past two years as General Secretary of the Council of the North China Kung Li Hui and is also regional secretary of the National Christian Council. He was a China delegate to the Madras Conference and what he wrote about that appears on page 222 of our May issue. A paragraph might be quoted here:

"S. C. Leung, Chairman of the National Committee of the Y.M.C.A., said something that warmed the hearts of many of us. In the discussion of Dr. Goodsell's section, i.e., its report in plenary session, Leung said: 'This report says that we need more missionaries. We not only NEED them, we WANT them!' He then went on to explain why the verb should be the more affectionate one."

Mr. Ballou's rules for his own life are thus expressed:

I will not allow myself to hate.
I will not allow myself to lie.
I will not allow myself to become callous.
I will not blame God for what is happening.
I will not abandon my vision of the Kingdom of God.

Mr. Ballou is a Vermont man, a Yale and a Hartford Seminary alumnus. He married Thelma G. Havens, also of Vermont and a graduate of Middlebury College in 1916, and they went that year to Tientsin, China, where they remained till 1931, when they removed to Peiping.

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Hazel Bailey

Miss Hazel Fern Bailey has come this summer on furlough from China where she has been teaching Bible and Religious Education in the Union Bible Training

School in Peiping, and has been Director of the Sunday Schools connected therewith. The past school year there have been 43 students; the curriculum has been revised during the year to put greater emphasis on preparing for educational methods in evangelism, on linking field practice courses to classroom work, and on organizing part-time work for local church workers.

Miss Bailey's home town is Custer, South Dakota, although she was born in Nebraska and attended Nebraska Wesleyan University, graduating in 1914. She studied a year in Boston University, taught school, and was appointed by the American Board as missionary to China in 1919.

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Lyman Cady

Rev. Lyman VanLaw Cady, missionary of the American Board to the North China Mission 1916-1936, and since 1920 professor in the Cheeloo Theological School, Tsinan, China, received the degree of Doctor of Theology from Union Theological Seminary, New York in May. His dissertation was on The Philosophy of Lu Hsiang-shan, a Neo-Confucian Monastic Idealist.

Mr. Cady has been appointed Professor of Religion and Philosophy at Hanover College, Hanover, Indiana. He is an alumnus of Grinnell College and Oberlin Seminary.

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Samuel Leger

Rev. and Mrs. Samuel Howard Leger arrived in July from China where during the past year they have been located in Tientsin. From October 2, 1937, to June 2, 1938, Mr. Leger was in Fenchow, leaving his family in Peiping. He witnessed several air raids in October. Plans for a refugee camp for women and children were made, and when the Japanese entered in February there were 1200 refugees in the main compound, 400 more in the hospital. "The first few weeks brought many problems of adjustment, and a good deal of my time went to meeting visitors," he wrote a few months later. Literacy classes, Bible classes and other educational projects were started for the refugees; among other things Mr. Leger had a fine class of primary school teachers.

Leaving Shansi Mr. Leger still "circulated about in religious education work in North China Congregational circles. Meanwhile it is our lot to live in and see and try to help in one of the major tragedies of our century." In the spring of 1939, Mr. Leger gave a series of lectures on rural reconstruction in Fukien Christian University, now located in Shaowu, Fukien.

Mr. Leger is a Kansas man and an alumnus of Washburn College (Mrs. Leger was also graduated from Washburn) with an M.A. and Ph.D. from Columbia University, and a B.D. from Union Seminary. He was in Foochow 1917-1931, in Shanghai for two years and in Peiping 1934-1937.

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Constance Buell

Miss Constance Buell is on furlough from her work in Tientsin, China, where she is Vice-Principal of the Stanley Memorial School, the Principal being a Chinese, Mr. Li Ching-Hsien. A school for boys and a school for girls were combined a few years ago in this co-educational institution the enrollment of which this past school year has been 479. It receives no grant from the American Board.

Besides her administrative responsibilities and extra-curricular activities she has taught English and music, carefully training voices out of the heavy, nasal tones that seemed natural to the country, building up a choir, and publishing a collection of music prepared and adapted for church choirs.

Miss Buell was born in Wellesley Hills, Massachusetts, attended its schools, became a member of its Congregational Church, and graduated from Wellesley College. She taught three years before her appointment to China in 1918.

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President of Piedmont

Malcolm Boyd Dana, son of Dr. Malcolm Dana, Director of the Town and Country Department of our Church Extension Division, has recently been elected President of Piedmont College in Demorest, Georgia.

"Mr. Dana has been on the campus since June 1, and is taking hold in a fine way," writes Dr. George C. Bellingrath. "He brings to the college thorough training for his work, a broad experience in America and Europe, Christian consecration for service, idealism and pragmatic common sense—qualifications which make him the ideal leader for Piedmont College. Its trustees and friends look forward with enthusiasm to his coming, and feel that it will grow and prosper greatly under his inspiring guidance."

Mr. Dana majored in economics at Carleton College, where he had "Varsity Letters" in basketball and baseball and held the College tennis championship. Graduating in 1924, he studied for a year in Chicago Theological Seminary, specializing by making personality studies in a mining community. For twelve years he has specialized in personality development, character education, leadership training, and has done some remarkable experimentation in this aspect of education. He received his M.A. degree in religious education at Hartford Seminary in 1927, his B.D. in 1930 and studied abroad in the spring of 1933. During the last three years he has been assistant general sec-

etary and treasurer of Keewaydin Camps, an organization of nine camps.

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Anne Kelley

ANNE BASSETT KELLEY is on furlough from Peiping, China, where she is the head of the English Department of Bridgman Academy and has done most of the English teaching; she has published a text-book for teaching conversation, in a simple, inexpensive form. There were 696 girls in the Academy this past school year. They will fill a large place in the years ahead, for two years ago the Ministry of Education stated that in the Province of Hopei only 42 children per thousand of population were receiving any education; in three provinces only was the proportion higher, while in the western provinces it was much lower. Mr. H. Y. Kuan is the principal.

Miss Kelley's home town is Waupun, Wisconsin. She is a graduate of Beloit College; received her Master's Degree from the University of Wisconsin; taught a number of years in this country; was a term worker on the field 1918-1920, and then received full appointment.

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Robert Kennedy

DR. ROBERT MCCURDY KENNEDY, who, with Mrs. Kennedy, received appointment by the American Board last year, and was commissioned last October in his father's church, the Congregational Church of Champaign, Illinois, has passed the examination in England which entitles him to practice medicine in British dominions and has gone to Ceylon. His childhood was spent in India where his father, Rev. Melville T. Kennedy, was in Y.M.C.A. work before his pastorates in Illinois. Dr. Kennedy is a Carleton College alumnus, and received his M.D. from Northwestern

Dr. Kennedy

University. Mrs. Kennedy (Margaret Lowe) took her B.S. from the University of Illinois.

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Marion Sheldon

MARION EVARTS SHELDON arrived in June with Miss Loughridge from Istanbul, Turkey. A West Newton, Massachusetts citizen and a Wellesley College alumna, she went to Ababazar, Turkey, in 1886 as a missionary of the Woman's Board of Missions and there taught until the close of the century. A special family need kept her in the United States for some years. When this need had been met she returned to Turkey as a volunteer worker responsible for her own support, and has taught in the American Academy for Girls at Scutari, a suburb of Istanbul. One of the few in the mission group able to speak Armenian, she has linked the best traditions of the missionary work of fifty years ago with that of the present day.

Miss Loughridge

ON June 22 the *S.S. Manhattan* brought to New York a party from Turkey in which was Miss Stella M. Loughridge who has completed thirty-eight years of service and has come home to retire. What tales Miss Loughridge could tell of her experiences in Turkey!

After graduating from Missouri State University in 1895, following earlier years at Doane College, Miss Loughridge went to Turkey in 1901. She was located at Talas which, one of her Talas colleagues writes, "was then an isolated interior station when travel was considered dangerous and when post-day was a rare event, and vacation did not bring any variety unless it might chance to provide an opportunity for extra study on the language, or more rarely a chance to visit one of our outstations in the villages."

Miss Loughridge became the principal of the boarding school for girls, largely Armenians. Her quiet, unassuming manner could not conceal her executive ability and she soon became the trusted leader of all her colleagues, Armenian and American. Her pupils, too, realized that she loved them, so that even the most unruly girl would respond to her after a quiet talk in her office. She inspired her pupils intellectually as well as in their conduct. Timid as a public speaker, she yet had quiet power, and made people feel at ease with her because she appreciated their personalities and gifts.

The sad events of the World War brought an end to the Girls' School (except for a brief period in 1922 before the final closing). Miss Loughridge remained in Talas through those trying years to give all possible help to the Christian Community.

After a much-needed furlough Miss Loughridge went to Beirut in 1925 to engage in work under the Near East Relief. For three years

(1927-30) she was a valued member of the staff of the Adana Girls' School. In 1930 she responded to another need when the sudden death of Miss Mary E. Kinney left the American Academy for Girls, Scutari (Istanbul) without its Principal. Miss Loughridge quietly and ably served as Principal until 1936 when she gladly passed that responsibility to Miss Jessie E. Martin, while she continued as a member of the staff.

A colleague recalls a talk Miss Loughridge once gave to the teachers in the Talas School. "She spoke of the small pay in money that was given to teachers. But she stressed the reward that rust does not injure and that thieves cannot take away—reward in characters that have resulted from the years given to help our pupils develop their ideals and purposes. Stella Loughridge has richly earned such a reward."

M. E. E.

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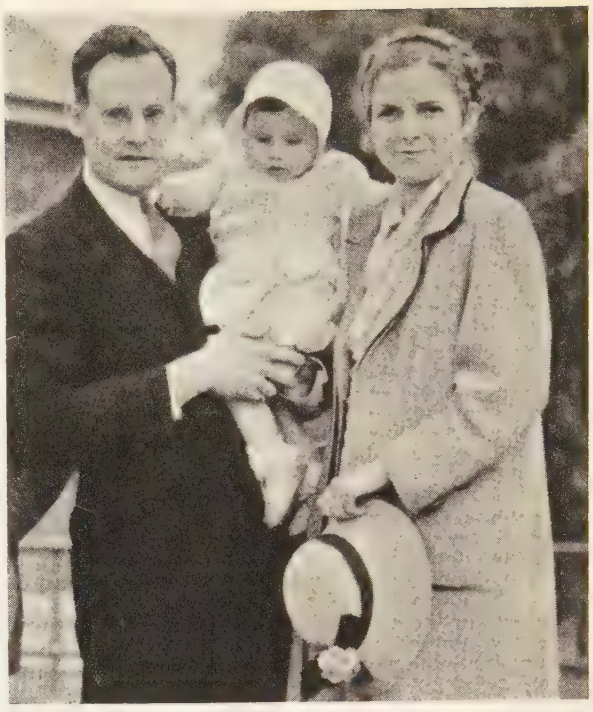
Gifford Towle

REV. AND MRS. GIFFORD HOAG TOWLE have been appointed by the American Board to the Marathi Mission, India, where Mr. Towle will be a rural evangelistic missionary. He has wanted to be a missionary as far back as he can remember; the purpose was crystallized at a C. E. Conference at Northfield, and in preparation for his lifework he attended Mt. Hermon School. As he had in mind a specific need in Palestine for an agriculturist he attended the Massachusetts State College, taking courses in agriculture, social science and receiving his Bachelor of Science degree in 1932. That year Dr. Walter Judd's address at the Student Volunteer Quadrennial Convention profoundly influenced him. In his junior year at State College he began preaching regularly at rural churches and has been doing so ever since. He took his Bachelor of Divinity degree at Hartford, Theological Seminary and was drawn into the Hartford Missionary Fellowship. He is also President of the Connecticut Valley Student Missionary Union, and Chairman of the Social Action Committee of the Hampshire Association.



Rev. and Mrs. Towle and Jean

In 1932 he married Miss Marjorie Blossom who had been born and brought up on a farm near La Grange, N. Y. She received a diploma from Northfield Seminary—her family moving to Northfield; had a year at the Practical Bible Training School in New York, and two years at Wheaton College. After marriage she took various courses at Hartford Seminary. Besides the various activities of a pastor's wife she has sung much in church choirs.

The Towles have two daughters: Jean Elizabeth and Alice Ripley.

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George D. White

GEORGE DEFOREST WHITE, who with Mrs. White has served for ten years Anatolia College which his father transplanted to Greece, has resigned to accept a position in Cyprus. He has had charge of the development of the new campus of the college on a site some distance from the city of Thessaloniki, and has supervised the erection of the new buildings.

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Mary Bulleit

MARY FRANCES BULLEIT has been appointed as a teacher of English in Kobe College. An Indiana girl, she studied a year in Indiana University, then took her B.A. degree from Oberlin in 1936 and her Master's Degree two years later. She spent the year before her appointment studying in the English Department at Yale.

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REV. GLADWYN CHILDS of the West Africa Mission has during his furlough earned his Ph.D. at Columbia University. His thesis was on Umbundu Kinship and Character.

The Sioux Falls Loyalty Dinner

By Charles Gerlinger

To many churches and institutions the annual financial canvass is a nightmare, to be awaited with apprehension and to be gotten over as quickly as possible.

Not in our church! Most schemes are just other names for the same old drudgery. But ours is more than a scheme: it is a plan which does more than raise money.

For two consecutive years we have raised ninety per cent of our budget in one evening. For three years we have followed the same plan—and no one would give it up. Other churches in our city and in our state are using our plan with similar success.

Our plan centers in an annual Loyalty Dinner. We attempt to get out the entire congregation, excluding children for lack of room. Thirty or more hosts and hostesses are selected two months ahead; the financial needs of the church are explained to them and the exact procedure they are expected to follow.

Each host invites a number of families to sit at his table at the dinner. If a family promises to come it is not asked for a pledge beforehand. If a family cannot come, the host secures its pledge to bring to the dinner. Each host and hostess is urged to take the names of a few families that have not hitherto given to the church, to cultivate them and secure at least a small pledge from each.

Letters to the hosts and hostesses and two or more cards to all members of the congregation stir up enthusiasm. The dinner becomes a subject of conversation throughout the church. Hosts begin to look up their guests, and the whole affair takes on the aspect of a social evening combined with the business of the church.

At the dinner each table is given a quota based on the current giving of the families assigned to that table, plus the expected pledges of the new families assigned to it, plus increases needed to raise the budget.

There is much sociability around the tables, introductions of new people and community singing. Then three brief, well-prepared talks are given on the work of the church, the business needs of the church, and the budget. The pastor is usually one of the speakers, talking from three to five minutes. The other two are the best business men in our church whom we can secure.

There is no high pressure. Everyone knows why the dinner is being held. We have promised that no one shall be embarrassed and we have always kept our promise. There is a frank and honest presentation of the financial needs of the church.

Then, and not before, the pledge cards are passed at each table by the host and such personal work is done as he deems wise. Usually the addresses have prepared the way in excellent fashion and little needs to be said by the hosts.

When the cards are filled reports are written on a blackboard, where are the names of the hosts and their quotas. After a quick total is arrived at, tables are given an opportunity to make further increases.

Then the hosts are asked to estimate the amounts of pledges for which they will be responsible, pledges they expect from families they had been unable to visit, and these amounts are added to the total.

The result is enthusiasm, a determination on the part of most of the congregation to raise the budget year by year. The plan brings the needs of the church out into the open where everyone can see them and participate in meeting them. We do not look at the Annual Canvass with dread, but seek to improve our technique and add features here and there for smoother and more pleasant working. The people take pride in a job well done.

I pass the plan on to other churches for what it is worth—to be adapted to local conditions and to be improved upon.

PHI BETA KAPPA

At the 25th Anniversary of the founding of Carleton College chapter Phi Beta Kappa, national honorary scholastic society, nine Carleton alumni "who have distinguished themselves in intellectual and scholarly achievements" since graduation from College were invited into membership. Of that nine two were American Board missionaries, namely, Rev. Rowland M. Cross of Peiping, North China, and Dr. Ray E. Phillips of Johannesburg, South Africa.

Books

G. P. Putnam's Sons published a book on war: *Conscript Europe,* by Randolph Leigh who, on behalf of 76 important American newspapers, organized and directed the International Oratorical Contest, the object of which was to help students understand governmental principles. This work gave him contacts with educational and journalistic leaders in Europe and in addition he has been a writer of special articles for important newspapers on conditions in England, France, Germany, and Italy. His main aim in the present book is to point out the difference between the "whole European Concept" and American ideals.

Macmillan publishes *Living the Christian Faith,* by Edwin Ewart Aubrey, Professor of Christian Theology in the University of Chicago. Its chapters were given in nearly their form in the book as lectures at Eden Theological Seminary. He states his aim: ". . . theology becomes pertinent to social life. . . . Hence my tendency throughout to see theology in terms of social forces playing upon it and setting the problems for its enterprise. This is the source of the vitality of Christian faith: that it is worked out in terms of the problems of laymen and finds its test in its usefulness to them. This is the point of view, the line of attack in the present volume."

This Business of Living, by L. W. Grensted, Professor of Religion at Oxford University, is a practical approach to the problems of individuals. The conventional answers to our questions: confessionals, psycho-analysis are dismissed. There are three others: the way of science, the way of art, the way of religion. But science is dispassionate and impersonal and our problems are individual and emotional; art does not, like science, seek to understand but to appreciate the meanings and values of life and to give them expression to save them from perishing. The way of religion—the freedom of man in God, the free course of God in man, the fulfillment of self when self ceases to be self-centered.

This, That, and the Other

Changing South Dakota

A. C. Warner has been pastor of the church at Springfield, South Dakota, "and parts adjacent" since 1910, which makes him the dean of our ministers in the state by more than ten years. Concerning the trend of the times he writes: "Great changes are transpiring in our agriculture here. Twenty years ago there was alfalfa on practically every farm. Today there is little of it except on the river bottoms. Instead, farmers have turned to sudan grass and other grasses of that type for their hay. The acreage of corn is becoming less and less, and instead, we are seeing all manner of canes, fedoreta, and milo and a score of others. Then the turn away from horses to tractors is more and more pronounced; it has been accentuated here by the great prevalence of sleeping sickness among the horses. As the drouth conditions have continued, the acreage per family has had to be increased. One man with a tractor can care for far more land, and thus not only have a larger farm, but dispense with the costs of hired help.

"This is adding to the problems of our small towns. In this county, with five towns ranging from 600 to 1300, the population has increased somewhat during the past twenty-five years, but the population on the farms has decreased greatly. These little towns are crowded with these families who are on the relief rolls. And that is bringing many perplexities. To brand all these people as "paid voters," as one of our influential city pastors did recently, is simply indecent and un-Christian. But there is a demoralization of our life, thinking and attitudes that reaches far beyond the millions upon relief. The gambling mania is gripping all our life. Our big commercial concerns with their advertising schemes steadily fan it into flame. With bank nights at the cinema houses, and with merchants drawing their customers to town with advertisements of "money drawings," and with almost every radio program offering some big money prize for just filling in five appropriate words in a nine word sentence, etc., the moral integrity of our life is being steadily undermined."

Scouting in Montana

It was a Saturday in January. Some snow had fallen, the skies had cleared, and the morning had been cold. In the afternoon the sun was thawing the snow on the southern slopes of the hills. The pastor and his troop of scouts were out for a hike in the hills just back from the

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Yellowstone. Each of the four patrols had a coulee to explore and were to join together for campfire and supper at sundown. A few final words of instruction and the patrols separated. The boys quickly vanished into the pines and scrub brush, their whereabouts known by their calls and shouts.

The Scoutmaster visited each patrol sometime during the afternoon. At other times he watched from a point of vantage. Nature study was a part of the scheduled activity. A jack rabbit ran down a coulee, ahead of one patrol. He circled around, as is the custom of rabbits, to return near where he had been scared up, and ran into another patrol. Alarmed, he bounded up the steep side of the coulee and sought a hiding place over the ridge, there to be almost surrounded by the excited members of still another patrol. He scuttled for places far distant.

As the sun disappeared, closing the time for the hiking, the scouts came to the appointed place. Each two boys built one fire. The Scoutmaster watched closely to see that the rules for fire-building were strictly observed. A couple of fires had to be moved out from under trees. One boy was quite certain that he could kindle a fire with green juniper.

"I suspect that you will have difficulty, but go ahead and try it," was the advice of the Scoutmaster.

The tenderfoot was thereafter observed securing dry sticks. The same method of trial and error was permitted in the selection of a campfire site, whether in a sheltered spot at the bottom of the coulee, or at the foot of the rimrock, or on an exposed ridge where the cold wind had clear sweep.

At the large campfire later, there were descriptions of trees and rocks, of birds and animals. Not much animal life was observed: Mountain Jays, Cedar Waxwings, Field Sparrows, and, quite unusual for the time of year, a flock of six robins. Asked

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about the beauty of nature which had been noted, one scout replied, "The sunset, which we could see through the gap of the coulee as we ate supper was awful pretty"; and another one, "Did you notice the new moon, just up over the hill?" The general opinion was summed up. I didn't think much of that country, until we began looking around in it." *From Walter L. Spencer, home missionary pastor at Big Timber.*

In Montana Men Can Cook

Walter L. Spencer, pastor at Big Timber, reports: "The Church had its annual meeting soon after the first of the year. One important event had been the payment of the final instalment due on the parsonage. This marked ten years of real effort on the part of the women's organization. The question went around among the men folks, 'What can we do to show appreciation of this work which has been accomplished?'

"It was the custom to serve dinner at the annual meeting. 'See here!' one of the church fathers queried, 'Why not get the dinner, serve it and wash the dishes, and let the women go without working, once?'

" 'What would be good to have, that would not be too hard to do?' one of a practical turn of mind inquired.

" 'It would not be a regular dinner, but why not serve oyster stew?'

" 'That's the idea! We've had experience at that at our lodge feeds. D. can go to the church kitchen in the afternoon, and have a couple of fellows who are loose to help get things ready. The rest of us can help as we get off from business.'

"So the members and friends of the Homeland Circle were invited to be the guests of the men at the annual meeting dinner. The church kitchen was filled with men attired in aprons, hustling around at their work. The oyster stew was fine, as were the things which went with it. The women appreciated being waited upon, and enjoyed visiting while the men washed dishes."

Home Mission Picture Sets Available

Thanks to the rise of the picture magazines, more and larger photographs are the order of the day. The Board of Home Missions has made available two sets of 14 x 17 enlargements suitable for display in connection with association meetings, church dinners or worship services. One set of twelve pictures deals with our schools and churches in the Southern Highlands; a second set of nine pictures affords glimpses of home missionary work in several of our cities. Either set may be borrowed from the Missions Council at 287 Fourth Avenue. The only charge is for postage.

In place of the usual commencement oratory, the six graduates with the highest standing at Lincoln Academy, Kings Mountain, North Carolina, presented a panel discussion on "Recent Trends in Our

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pulation and Their Implications." enry C. McDowell is principal of e Academy.

In Foochow

In Mr. Chandler's article the mbing of Foochow is mentioned. he official report from the State epartment was as follows: CONL FOOCHOW REPORTS THAT ON UNE 29 A JAPANESE BOMBING LANE FLEW OVER THE SCHOOL ND AFTER DIVING ON IT AND ACHINE GUNNING IT DROPPED WO BOMBS. THE FIRST FELL A EW YARDS FROM THE SCHOOL ILLING TWO CHINESE CHILDREN ND THE SECOND STRUCK THE ORTHEAST CORNER OF THE UILDING AND SET IT AFIRE, REULTING IN ITS COMPLETE DERUCTION. MR. AND MRS. ILLING, ONLY AMERICANS ON ROPERTY AT THE TIME, WERE OT HARMED. APPROPRIATE REPESENTATIONS HAVE BEEN MADE O JAPANESE AUTHORITIES. CORELL HULL SECRETARY OF STATE. The school was the Union High School and the building would appear to have been the main building; the Agricultural building, the Community House, supported and run by the School, and the residences seem to have been unharmed. Mr. and Mrs. Billing are the Methodist members of the faculty.

On the day this magazine goes to press a letter dated June 7 is received from Mrs. L. J. Christian stating that on May 30 "came an order completely closing the port of Foochow. Since that time we have received no mail from outside of Foochow.

"The starting of four soup kitchens in Foochow is our latest addition to the group activities. A British Fund is providing one thousand dollars to start the work, and this is figured out to be enough to run four places for two months, serving one meal a day to about one hundred people at each place. The idea is that the churches shall send in recommendations for those to be helped. . . ."

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WILLIAM T. SCOTT

The Chronicle

APPOINTMENTS

Rev. and Mrs. Gifford Hoag Towle of Southampton, Massachusetts, to the Marathi Mission, India.

Miss Esther L. Grant of Defiance, Ohio, for a term of three years as a teacher in the Orlinda Childs Pierce Memorial School, Ellenico, Greece.

Miss Mary Frances Buckhout of South Hadley, Massachusetts, for a term of three years as a teacher in the Orlinda Child Pierce Memorial School, Foochow, China.

Miss Henrietta Bulleit of Corydon, Indiana, as an English teacher at Kobe College, Japan.

Mr. R. Stuart Wright of Burlington, Vermont, for a three year term as a teacher in Jaffna College, Ceylon.

FURLOUGH AUTHORIZED

Rev. C. Burnell Olds of the Japan Mission, a six months' leave of absence.

SAILED FOR THE FIELD

Dr. and Mrs. Edward W. Wilder, from New York, July 5, returning to the Madura Mission.

Miss Margaret McCord, from New York, July 5, joining the staff of Adams College, Adams, Natal, South Africa.

Mr. Stuart Wright, from New York, July 8, joining the Ceylon Mission.

ARRIVAL ON THE FIELD

Miss Clara H. Bruce, in Bombay, India, May 25, returning to the Marathi Mission.

ARRIVALS FROM THE FIELD

Miss Mary L. McClure of Fenchow, North China, in San Francisco, June 8

Miss Lucille E. Day of Sholapur, India, in New York, June 13.

Miss Eleanor DeRemer of Izmir, Turkey, in New York, June 19.

Miss Stella N. Loughridge, Miss Jessie E. Martin, Miss Gladys G. Perry, Miss Marion Sheldon of Istanbul, Turkey, in New York, June 22

Mr. and Mrs. Lloyd L. Lorbeer of Pasumalai, South India, in Boston, June 27.

BIRTH

To Rev. and Mrs. James F. McKinley of the Philippines Mission, daughter, Mary Elizabeth, at Dumaguete, P. I., June 11.

DEATH

Mrs. Edward H. Smith (Grace Thomas) in Foochow, China, July 21

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